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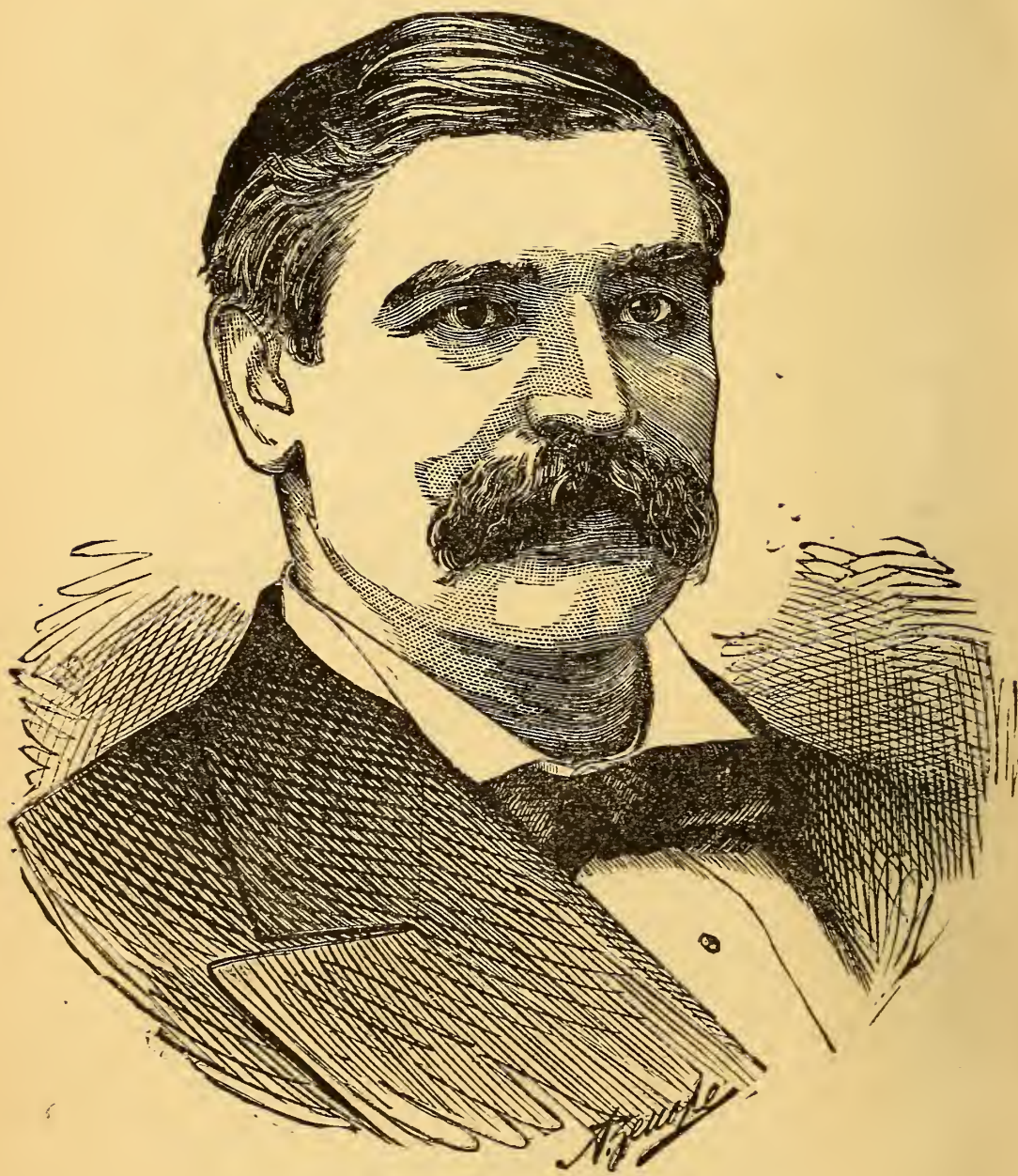
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FRANCIS MURPHY, Esq.

BATTLING
WITH
THE DEMON;
OR,
THE PROGRESS OF TEMPERANCE

IN THE STRUGGLES OF THE PAST AND PRESENT.

COMBINED WITH FACT, ARGUMENT AND ILLUSTRATION, SHOWING THE
POWER FOR MISERY, CRIME AND DEGRADATION AMONG
MANKIND OF THE DIRE

CURSE OF STRONG DRINK;

TOGETHER WITH AN ACCOUNT OF THE LABORS OF ORGANIZATIONS,
INEBRIATE ASYLUMS, CRUSADES AND THE GREAT TEMPER-
ANCE APOSTLES, DOW, GOUGH, MURPHY, REYNOLDS,
AND OTHERS, IN THE CAUSE OF

GOSPEL TEMPERANCE.

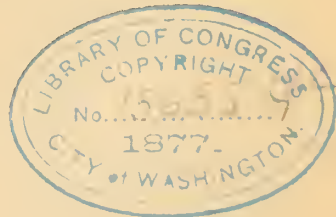
BY
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WITH
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WORTHY GRAND TREAS. GRAND LODGE OF THE WORLD, I. O. G. T.

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INTRODUCTION.

INTEMPERANCE degrades the mind, prostrates the body and ruins the soul. The victim of this terrible vice is incapable of well directed mental effort; powerless to meet sustained physical exertions; and unable to draw nice moral distinctions; and hence the nobler aspirations of the soul never come to the drunkard who continues his course of debauchery. Intemperance then demoralizes society; stops the progress of communities; undermines the power of nations, and leaves the marks of devastation and ruin in its track. It is the curse of curses, "the crime of crimes." It destroys the individual and wastes the resources of the people. The wealth of nations vanishes before its power even as the flowers are withered by the blighting touch of untimely frosts.

It is then the duty of every one who has realized, either in his own personal experience or through the faculty of observation, its disastrous effects, to give aid to every effort to redeem from the thralldom of this monster evil—intemperance—all who have fallen into the snare. Those who

have tasted of the bitter fruits of unrestricted indulgence in strong drinks; those who have been lifted out of the slimy pools of degradation into which this vice had hurled them; those who have felt the cankering fetters of an insatiable appetite, must necessarily sympathize with every effort to break these bonds asunder.

It matters not under what name such efforts may be conducted; the only question the true temperance advocate can ask, is this: Will this effort assist men to climb out of the dreadful pit into which they have fallen? That is all. If it be answered in the affirmative, then it becomes the duty of the friends of temperance—it matters not what name may be inscribed on their banner—to lend their aid in promoting the movement. The cause is advanced, and the temperance sentiment is strengthened, and every temperance organization—Good Templars, Sons of Temperance, Friends of Temperance, all orders are made stronger by the growth of a favorable public opinion.

The Women's Temperance Crusade accomplished a work which does not appear plain to the casual observer. There is not a temperance order in the land which did not receive great accessions of numbers in consequence of that remarkable uprising. The writer is in a position to know that many hundreds of most excellent and worthy Good Templars were brought into fraternal relations with the order during the contin-

uance of that movement and after it had ceased to actively operate. So of every temperance movement. The Sons of Temperance grew out of the Washingtonian movement; and the Good Templars, a great and noble order, have gathered in the sheaves of the harvest of every reform movement. Make men sober first; inspire them with love for the cause; and they will surely seek those organizations having the character of permanence.

It affords me no little pleasure to contribute something to the cause which I love, through the pages of this book. "Battling with the Demon" is an appropriate title. It has been a long and fierce conflict; it has not yet ended; there is much remaining for all the friends of temperance to do; and it matters not under what name they may be known, so long as the cause of Temperance is promoted. In unity there is strength. The enemy is organized and unscrupulous, possessed of resources, vitality and persistent purpose. It certainly requires the united efforts of every friend of the temperance cause to combat the enemy. First conquer the foe, and then minor concerns can be attended to. There is no time to consider nice questions in casuistry when the house is on fire. Let us unite in extinguishing the flames; afterward we shall have time enough to consider the matter of arranging the furniture. It is a matter of personal gratification to me to join in sending out to the friends of temperance this book, which

indeed constitutes a formidable weapon in the hands of the advocates of our glorious cause. As a history, as a summary of the arguments, as a chronicle of the prominent events in the recent movements in the interest of temperance, we feel assured, from our knowledge of the author, that "Battling with the Demon" will prove to the friends of the cause, all over this country, a valuable and interesting work.

R. R. SCOTT.

St. Louis, Mo., February, 1878.

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BATTLING

WITH

THE DEMON.

CHAPTER I.

THE CURSE OF ALL AGES AND CLIMES.

IN the dim morning of time, when the world was yet young and the race had scarcely commenced its rational life, men learned to plant the vine and press the juice from the grape. But in the refreshing, unfermented beverage they obtained from the fresh, ripe fruit, there lurked no subtle poison to blast and destroy the body and soul. It is probable that the desire to keep continually supplied with this nectar obtained from the fruit of the vineyard, prompted the most ancient wine-drinkers to devise vessels for its preservation. Of course the elements contained in the fresh juice caused it to ferment. A new principle was evolved. What before was harmless now became hurtful. Alco-

hol was present in the wine. Men were not long in discovering that old wine was strong, and that it produced a strange effect upon the drinker. It exhilarated and exalted, and finally induced forgetfulness of all care. Thus the fearfully potent enemy of the race was introduced into the world. Was it an accident that the discovery was made, that age imparted strength to wine? Was it mere chance that gave birth to the pitiless demon who, through all ages, has attended the unnumbered millions of the race, only to torment and destroy? Rather, was it not an invention of the fell Spirit of Evil, who, envious of the innocence and purity of the young world's children, determined to blight and destroy happiness and hope together? Be that as it may, the result has been the same. Down through the misty ages, and on to our times, this dreadful enemy—Strong Drink—has accompanied all the generations which have come and gone, to smite the human family with a curse—to lay upon mankind the burden of sorrow, shame, sin and despair. Against this terrible foe the human family have maintained a conflict through untold centuries. What a struggle! Yet this demon has not been banished, although opposed by the grandest moral and spiritual forces inherent in the race. Century after century, age after age, the moral strength of the human family has been exerted to break the fetters with which Strong Drink had bound the children of the earth,

but the effort has proved vain. This enemy has obtained victories over the world, and made victims of the brightest and bravest representatives of the race. The history of the unending struggle between the Demon of Drunkenness and the moral and spiritual forces of the world, would be well nigh an account of the entire sum of human misery. Over what moral forces has it not triumphed? What subtle passions of the mind remain to be conquered by it? Love, Avarice, Ambition, Honor, Faith—all have yielded before its assaults. A pitiless, mocking demon, it has proved itself to be! It has laid its dreadful spell upon the lover, and he has murdered his love; it has stolen into the closed recesses of the miser's heart, robbed him of his caution, and his gold has vanished; it has entered the list against the most brilliant intellects and the mightiest conquerors, and the light of genius has been extinguished, and the sceptre of power has dropped from their trembling hands ere they entered the shadowy realms of death; it has over-mastered the resolves of the upright, and they have yielded up their honor; it has mingled its foul breath with the holy aspirations of the faithful, and they have ceased to pray, and denied their God; it has murdered hope; it has armed the hand of vengeance; it has annihilated truth; it has begotten despair; it has polluted innocence; it has rendered futile the pleadings of purity. It is the parent of remorse and the generator of

terror. Merciless as fate, cruel as the grave, it has inspired men—humane, social, generous men—to become incarnate fiends, who delighted to revel amid the miseries, the agonizing throes, of expiring nationalities.

+ Talent, genius, morality, God-like virtues, have not been able to resist its subtle power. It was this terrible foe of the race that induced that madness which converted Raoul Rigault, Fouquet, and their associates of the Paris Commune of 1870, into monsters of infamy who caused the streets of Paris to flow with blood, to become Angels of Destruction who hurled down the Column Vendome, laid the Louvre in ashes, and poured out the life-blood of the ministers of religion. What irresistible transforming power does it possess! It assailed Alexander when in the strength of a vigorous manhood, when in the full possession of a brilliant mind, which made him a leader of men, and enabled him to conquer the world; and in the midst of his days the great Macedonian was cut down by this awful foe, and “died as the fool dieth.” Ah, dreadful enemy! Thou hast palsied the arm of the strong! Thou hast hidden behind an impenetrable veil the intellect of the wise! Thou hast extinguished the flame of genius! What more? Thou hast corrupted the virtuous! Thou hast debased the good! Thou hast rendered foul the pure! Thou hast overthrown the morality of honorable men! Thou hast planted the seeds of sin in the tender

heart of woman ! . Thou hast cast a shadow over the pathway of innocent maidenhood ! Thou hast appeared at the couch of thy dying victims to conjure up before their fading vision the very semblance of the terrors of hell ! Pitiless, relentless enemy of our race, surely thou art, indeed, a demon from dark Tartarus !

What more can we say of this terrible passion, or appetite for Strong Drink, which has come down the ages, blighting the fairest and the tenderest, shriveling the strong and vigorous, scorching the hearts and blistering the souls of old and young, of rude and gentle ? How can we characterize this madness of intemperance which, coming like lurid tongues of flame, heated by the infernal furnace of wrath, is ever hissing out the terrors of death, and throwing over all the world the black pall of despair ? In the darkness of midnight it has glared dismally around the hearthstone, wet by the tears of wives, mothers, and children. It has bronzed the beauty of earth with the horrible cast of hell. Even at the altar reared in honor of the Omnipotent, its blighting breath has withered the sweetest flowers that ever bloomed for the adornment of heaven, thus giving to death the fairest forms ever nurtured by the waters of life. It has gleamed, with baleful light, at the gate of heaven itself like an impassable wall of flame between misery and bliss. "Dripping burning drops of agony into the tenderest depths of writhing souls,

they have heaved with unutterable pain, and called upon God to blot them from existence forever." Language has never been invented capable of depicting this blighting curse of the world in all its hideousness.

If we could heap together in one vast pyramid the skeletons of the myriad hosts of alcohol's victims, if we could cloth the relics of mortality in the festering flesh of the outcast drunkard in all its horrible deformity, if we could summon from the under-world the writhing souls which were robbed of heaven by the sparkling tempter, and could cast the black shadow of their wretchedness upon the faces of the living; if these millions, called from the charnel-house of the race, clothed in all the awful realism of their drunken ghastliness, were to march in endless procession before the vision of the living; while, at the same time, the very air of heaven should become endowed with millions of tongues to give utterance to horrible imprecations and curses of the fiery monster which sent them to their eternal doom, such a spectacle presented to the gaze, and the thrilling wails borne to the ear, might be a feeble picture of the horrors of intemperance. Describe the work of whisky in speech! As well attempt to extinguish the luminary of day with a breath. Not even the rugged scars, not even the midnight horrors of a single whisky-enchanted soul torn by the hungry vultures of remorse, and plowed by despair, can ever be

described by any form of speech that was ever spoken by mortals.

Yet, while a hundred thousand suffered this indescribable agony in this beautiful land of ours last year; while the echo of their concert of despair as they huddled about the gates of death, still rides every breeze that sweeps over the hills, and sings through the dells, and quivers on every sunbeam that dances on the church-yards, and while a hundred thousand more, with bloated faces and bleared eyes, and tattered characters, are making the land hideous with their cries of helplessness as they struggle in the clutch of death, men maintain a strange indifference and are deaf to the horrible warning, and tens of thousands—nay, millions—are sipping from the same damning cup that made all this indescribable wretchedness.

From all ranks in society, from the palace as well as from the hovel, coming in long procession, we behold the mangled victims to the terrible curse, and stopping before the world's gaze with hopes blighted and characters lost, they point with trembling hand back to the pall-covered waste of their lives, and cry in soul-harrowing concert: "We have drank of the inebriating cup; we have touched the accursed thing, and are lost! lost! lost!"

But, thank God! in the gathering darkness of approaching night the everlasting stars shine out. The world must needs be lost ere it could be

redeemed. The cry of the miserable ones has ascended to heaven, and the All-Pitying One hath heard the cry, and will have compassion.

Twenty-five centuries have gone to the grave of the past since an Eastern prophet and bard, in burning language, depicted the evils of intemperance. What a picture does he present?

"They also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so there is no place clean."

And another Jewish prophet and sage thus denounced the wrath of the Almighty against the unreasonable indulgence in strong drink: "Thus saith the Lord of Hosts, the God of Israel: Drink ye, and be drunken, and spue, and fall and rise no more."

Verily, "wine is a mocker, strong drink is raging; and whosoever is deceived thereby, is not wise. The drunkard and the glutton shall come to poverty. Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine."

"They have stricken me, I was not sick; they

have beaten me, I felt not. When shall I awake? I will seek it yet again." This is the drunkard's resolve. In sober moments he realizes the terrible effects of the potations, and to stifle conscience and drown remorse he seeks the drunkard's exaltation, only to awake to the woes of the drunkard's disordered brain.

From the very dawn of human history the wise and gifted among men, in every country, have not failed to utter their warnings. The Egyptian sages, the Jewish prophets and lawgivers, the Greek bards and philosophers, the Persian priests and magi, the Chinese teachers, the Brahmin and Buddhists, have alike denounced the use of wine and strong drink, and cautioned the race against the evils of the inebriating draught.

If we are to credit the chronology of the most famous Egyptologists, the priests of that country more than forty centuries ago warned their pupils to beware of the evil effects of wine.

It is related that Ameneman, a priest of Helio-~~x~~polis, thus wrote to a pupil, Pentaour, in regard to his intemperate habits, more than 2,000 years before the birth of the world's Redeemer:

"It has been told me that thou hast forsaken books and devoted thyself to sensuality; that thou goest from tavern to tavern smelling beer (*henk*) at eventide. If beer gets into a man it overcomes his mind; you are like an oar started from its place; like a house without food, with shaky walls. If you wield the rod of office, men

run away from you. You know that *wine is an abomination*; you have taken a vow concerning strong drink, that you would not put such into you. Have you forgotten your oath?"

And this letter of advice has been unrolled from the scroll of the past. It may be found in the collection of Papyri, translated for the French Society of Egyptologists, and in a modified form cited by Dr. Lees in his excellent work on Temperance. In another Papyri letter from the same priest, we find another allusion to the temperance pledge, perhaps directed to the same person.

"I have heard it said, you go after pleasure. Turn not away your face from my advice, or do you really give your heart to all the words of the votaries of indulgence? Your limbs are alive then, but your heart is asleep. *I, your superior, forbid you to go to the taverns.* You are degraded like the beasts! But we see many like you,—haters of books; they honor not the God. The God regards not the breakers of vows—the illiterate. When young as you, I passed my time under discipline; it tamed my members. When three months had gone, I was dedicated to the house of the God, I became one among the chief in all kinds of learning."

A fragment from the work of an Egyptian scholar—librarian in one of the Sacred Temples of Memphis—has been preserved by Porphyry in a celebrated work of his own, and contains a remarkable passage, in which the doctrine set

forth by Solomon, in the Book of Proverbs, is very forcibly stated. In speaking of the lives of the priests, Chaermon says: "Some of them, especially of the higher orders, do not drink wine at all, and others, of the lower rank, drink very little of it, on account of its being injurious to the nerves, oppressive to the head, an impediment to invention and an incentive to lust." How accurately this ancient sage describes the effect of strong drink on the moral nature and physical system of man! Plutarch informs us that wine was forbidden to even the priests of the inferior deities among the Egyptians. Wine was wholly forbidden to the kings, who were also the high priests of religion. Psametik, who flourished about six hundred years before the Christian era, was the first of the royal line of Egyptian kings to drink wine.

The precepts of the most ancient religion of the Persians condemn wine drinking, and teach that strong drink is an instrument of the evil power—the vehicle through which Satan enters into the heart to work the moral ruin of man. Herodotus declares that the ancient Persians, "strangers to the taste of wine," drank water only. It was the physicians, "the medicine men" of that remote age, who seduced the Persians and made of them a race of drunkards, given over to excessive debauchery and national imbecility. As a temperate and sober race under the lead of Cyrus, a temperance monarch, they con-

quered the East. The cure of a lady of the Court, in the reign of Jensheed, which was attributed to the remedial agency of wine, rendered its use common among the people. The deterioration of the Persian race was rapid after that date.

Speaking of the ancient Persians, Professor Rawlinson says: "The sole drink in which they indulged was water." But in process of time the simple and abstemious habits of the people gave way to luxury and self-indulgence, "when the success of their arms had put it in their power to have the full and free gratification of all their desires and propensities." The ruin of this great empire of antiquity was fast approaching. The seeds of moral death were planted in the mould of physical decay. To quote further from Rawlinson: "Instead of water, wine became the usual beverage; each man prided himself on the quantity he could drink; and the natural result followed,—that banquets terminated in general intoxication. Drunkenness even came to be a sort of institution. Once a year, at the feast of Mithras, the King of Persia, according to Duris, was compelled to be drunk. A general practice arose of deliberating on all important affairs under the influence of wine; so that in every household, when a family crisis impended, intoxication was a duty. The greatness of Persia in the days of Cyrus was largely due to the sobriety of her people. With the introduction and gen-

eral use of intoxicants among the masses, the glory of that renowned empire faded. It is a signal example of a mighty nation destroyed by alcoholic stimulation. X

The law of Moses required sobriety among the priests, and enjoined it upon all the people. But among the later Jews, we find the priests had transformed the Feast of Lots into an imitation of the Persian Feast of Mithras. It is probable that captive Jews, returning to Palestine from the East, brought with them the innovation. At any rate the Rabbis held that they were under obligation to be drunk during the continuance of the Feast of Lots. In the ages of the Darian monarchs in Persia, and the Greek republics, drunkenness was peculiarly prevalent throughout the East.

Hesiod, who lived at least 900 years before Christ, and who has been regarded as the father of Greek Poetry, understood the nature of wine and accurately describes its baneful effects:

“What joy, what pain doth Dionysius give
To men who drink to excess. For wine to such
Acts insolently, binds them hand and foot;
Yea, tongue and mind withal, in bondage diro
Ineffable! Sleep only stands their friend!”

In his Second adage of “The Proverbial Philosophy,” he imparts a lesson in temperance which it were well the moderns would hear:

“That *half* is more than *all* ; true gain doth dwell
In feasts of herbs, mallow, and asphodel.”

This poet ingeniously describes the effects of wine when he returns from a banquet :

“Not absolutely drunk, nor sober quite.”

A state which he expresses in a Greek word, which seems to mean being steeled with wine, an ironical arming against the cares of life, to which it must be owned he saw no shame in resorting. In another fragment Hesiod describes an experience still familiar to all toppers :

“My brain grows dizzy, whirled and overthrown

With *wine* ; my senses are no more my own.

The ceiling and walls are whirling round !

But let me try ! Perhaps my feet are sound.

Let me retire with my remaining sense,

For fear of idle language and offense.”

What victim of the demon of strong drink has not realized the sensation experienced by this most ancient of the classic poets ?

Again he sings :

“While only I quaffed yonder secret spring,

’Twas clear and sweet to my imagining.

’Tis turbid now ; of it no more I drink.”

But wine-drinking had its effects even on the mind and morals, the peace and happiness of the philosophical bard. He lost what thousands and millions since his time have lost—woman’s love—and he awakes to a sense of his misery and degradation, and exclaims

"Wine I forswear, since at my darling's side
A meaner man has bought the right to bide!
Poor cheer for me!"

How like the experience of many an unfortunate modern? Wine debases the character, strong drink destroys manhood, and a red eyed, bloated creature, though once beautiful as Adonis, can neither win nor retain the sincere love and devotion of a pure minded woman.

The description of Hesiod's drunken reveler is closely imitated by Juvenal in one of his satires, describing drinking-bouts in imperial Rome, when prolonged —

"Till round and round the dizzy chamber rolls,
Till double lamps upon the table blaze,
And stupor blinded the undiscerning gaze."

The old, old story, which has been repeated through all the ages, the phrensy, the senselessness produced by the use of alcoholic liquors, whether fermented or distilled. And good men and wise teachers among all the tribes of the earth have warned their fellow men against the power of the raging demon which blights hopes and withers all the flowers of happiness. The teachers of religion, and consequently the moral instructors of mankind, have inhibited the intoxicating draught.

From the Vedas we learn that wine and strong drink were forbidden to the Brahmins, the mendicants or devotees and the physicians. In the earliest times, we are informed that the in-

habitants of India were abstainers from strong drink, and to this day the Hindus are temperate.

The Zend-avesta prohibits the use of strong drink, and the followers of Zoroaster, even in our times, are abstainers—as the Parsees still remain a sober people.

The fifth and last of the “Pentalogue of Buddha” enjoins upon his followers this duty: “Obey the law, and walk steadily in the paths of purity, and drink not liquors that intoxicate and disturb the reason.” This was written about 560 years before the Christian Era.

Wine was forbidden by the law of Moses. “The Lord spake unto Aaron saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when you go into the tabernacle of the Congregation, lest ye die; it shall be a statute forever throughout your generations.” The drunkard in certain cases was adjudged worthy of death. “This our son is stubborn and rebellious, he will not obey our voice; he is a glutton and a drunkard. And all the men of his city shall stone him with stones, that he die. So shalt thou put evil away from you, and all Israel shall hear and fear.” (Deut. 21 : 20.) Such are the laws of Judaism.

Mahomed was a lawgiver and a temperance reformer, as well as the founder of a religion. Before his time the pagan inhabitants of Arabia were sunk into the lowest depths of degradation. Sottish devotion to intoxicating liquors was

universally prevalent. They worshipped sticks and stones. The great lawgiver of Medinah gave forth a new command respecting the evil :

“Oh, true believers, surely wine and lots are an abomination, a snare of Satan, therefore avoid them. Satan gave dissension and hatred by means of wines and lots; will ye not therefore abstain from them.” (Koran 5 : 7.)

This law of the Arabian Prophet has been productive of vast good to the inhabitants of the East,—the Arabians, Persians, Hindus, Tartars, and Berbers. It was like a lamp set in the midst of a dark cavern.

The founder of Christianity has also left his law against intemperance: “Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and that day come upon you unawares.” (Luke 16 : 19.) The Apostles of the Christian faith condemn the use of strong drink in the most explicit language. “Be not drunk with wine, wherein is excess; but be ye filled with the spirit.” (Eph. 5 : 18.) “Every man that striveth for the mastery is temperate in all things.” So wrote the Apostle Paul, and the united experience of mankind attests its correctness as a worldly maxim, apart from any connection with those eternal verities which lie beyond the realm of human consciousness.

In the far East, in the Scriptures of the people, precepts opposed to intemperance are found.

+ In *Buddha's Dhammapada*, or "Path of Virtue," a part of the Buddhistic canon, written by Buddhaghosha at least 300 years before Christ, we find a chapter devoted to "Thirst," from which we infer that it was the thirst for stimulating drinks which is so severely condemned.

The three hundred and thirty-fourth verse in Max Mueller's translation reads as follows: "The thirst of a thoughtless man grows like a creeper; he runs hither and thither, like a monkey seeking fruit in a forest."

This is not an inapt description of the idiosyncrasies of the victim of strong drink. It grows upon him; it destroys consecutiveness in purpose.

We cannot forbear to quote still further from this remarkable Scripture of the distant East.

Verse 335: "Whom this fierce thirst overcomes, *full of poison*, in this world, his sufferings increase like the abounding Birana grass."

Verse 336: "He who overcomes this fierce thirst, difficult to be conquered in this world, sufferings fall off from him like water drops from a lotus leaf."

Verse 337: "This salutary word I tell you, as many as are here come together: Dig up the root of thirst, as he who wants the sweet scented Usira root must dig up the Birana Grass, that Mara* may not crush you again and again, as the stream crushes the reeds."

*"Mara," the Pali for Tempter; the Deceiver; the Evil Spirit; equiva-

Verse 338: "As a tree is firm as long as its roots are, and grows again even though it has been cut down, thus unless the yearnings of thirst are destroyed, this pain of life will return again and again."

Are not these extracts sufficient to show that the Buddhistic Scriptures, equally with our own Christian revelations, denounce strong drink? But here are a few more verses. They are so pertinent, so vigorous, so rich in suggestiveness, that no apology is necessary for their introduction in this place.

Verse 340: "The channels run everywhere; the passions stand sprouting; if you see the passion springing up, cut its root by means of knowledge."

Verse 341: "A creature's pleasures are extravagant and luxurious; sunk in lust and looking for pleasure, men undergo, again and again, birth and decay."

Verse 342: "Men, driven on by thirst, [of strong drink] run about like a snared hare; held in fetters and bonds, they undergo pains for a long time, again and again."

lent to our Devil; Satan; Prince of Darkness, etc.

Mara est le demon de l'amour, du peche et de la mort; c'est le tentateur et l'ennemi de Buddha. Burnouf, *Int.*, p. 76.

Mara is constantly alluded to in Buddhistic literature, as the great foe to the Buddha, vanquished indeed, but not destroyed—an enemy that requires vigilant watching. He is represented as being constantly on the alert to secure some advantage over mankind, and plays a similar role in his relations to Buddha and his disciples that the Devil enacted with Christ and his Apostles; hence he is the Great Adversary of Mankind.

Once more we turn to this Bible of the Siamese, the Cochin-Chinese, and millions of the inhabitants of Hindustan, China, and Japan, to cover the words of wisdom that may be found in its pages.

Verse 348: "Give up what is before, give up what is behind, give up what is in the middle, when thou goest to the other shore of existence; if thy mind is altogether free, thou wilt not again enter into birth and decay."

"If a man is tossed about by doubts, full of strong passions, and yearning only for what is delightful, his *thirst* will grow more and more, and he will indeed make his fetters strong."

"He who has obtained rest, who does not tremble, who is without *thirst* and without blemish, he has broken all the thorns of life: this will be his last body."

"He who is without thirst and without affection, who understands the words and their interpretation, who knows the order of letters—those which are before and those which are after—he has received his last body, he is called the great sage, the great man."

"I have conquered all, I know all, in all conditions of life I am free from taint; I have left all, and through the destruction of *thirst* I am free; having learnt myself, whom shall I teach?"

In these extracts, we have the most explicit condemnation of intemperance as an avenue through which Mara (the Tempter) approaches to ensnare

the human soul. This universal recognition of the essential evil of indulgence in intoxicating liquors, by the sages of all ages and of every race, ought to impart a lesson, and the modern world—that part of it which claims to be the most enlightened of all the inhabitants of the earth—especially should heed the voice of the wise of all times, and crush out an evil, which reason and experience unite in condemning.

The God-inspired men of the earth, who have gazed into the shadowy realms of the hereafter, until the everlasting Light, emanating from the throne of the Omnipotent, enlightened the dark chambers of their inner consciousness and shed a halo about the temple of the indwelling spirit—the men who have founded systems, thereby becoming the guides to the aspirations of the human soul—the God-man, as well as the sages—have united in pronouncing a curse against the Demon of Strong Drink. Are we morally purer, intellectually superior, physically stronger? Shall we not then curse that which has cursed our species? The Christs of all races have pronounced anathemas against the mocker. Then, blessed be the Christs! Let us arise and follow OUR CHRIST.

CHAPTER II.

THE TESTIMONY OF THE WORLD'S TEACHERS.

IN a preceding chapter, we have shown that the founders, the organizers of all the great religious systems of the world, issued decrees, prohibiting their followers from indulging in the use of intoxicating drinks.

We now proceed to give the opinions of some of the wisest men of antiquity. Socrates, the Philosopher, who lived and taught B. C. 450, left on record this opinion:

“He who knows what is good and chooses it, who knows what is bad and avoids it, is learned and *temperate*.”

Aristotle, who possessed an intellect equal to the greatest yet produced by the human race in either ancient or modern times, has left the following testimony against intemperance for the benefit of the world:

“Temperance is a mean state on the subject of pleasures—bodily pleasures, and not all even of these. In the natural desires few err, and only on one side—that of excess, the object of our natural desire being the satisfaction of our wants.

But in the case of peculiar, or artificial, pleasures, many people err and frequently; for people who are called lovers of such pleasures, are so called either from being pleased with improper objects or in an improper degree or manner, or at an improper time. A man is called intemperate for feeling more pain than he ought, at not obtaining pleasant things, as wine; but the temperate man is called so from not feeling pain at the absence of, or the abstaining from, pleasure. Now, the intemperate man desires all things pleasant, and is led by his mere desire to choose these things. But the temperate man is in the mean on these matters, for he is not pleased, but rather annoyed at the principal pleasures of the intemperate man; nor is he pleased with any improper objects or pained at their absence; nor does he feel desire when he ought not, or in any case improperly. But he feels moderate and proper desire for all those pleasant things which conduce to health."

We are informed by Diodorus Siculus, that in Central Arabia a tribe or sect of people lived in the century immediately before the Christian era, who took a solemn pledge "to abstain from all wine or anything that would produce intoxication." These people were called Nabathæans, and were probably a branch of an aboriginal tribe. They were the Good Templars or Rechabites of their times.

The Magi of Persia abhorred wine and refused to touch it because it "clouded the reason

weakened the body, and introduced lust and all manner of immoralities.”

Pythagoras, the Greek Philosopher, and founder of the Sect of Pythagoreans, instituted total abstinence as one of the cardinal requirements of his disciples. Wine, he declared, was hurtful to the soul, and entailed upon the spiritual nature of man untold woes, which would accompany the life through many of its transmigrations. In his estimation, wine was the very elixir of evil.

Daniel, the prophet, and one time a minister to the King of Persia, was an abstainer from wine, and gave an illustrious example of the advantage of temperance and sobriety to the Lords of Darius' Court.

John the Baptist drank no wine: being a Nazarete, he fed “on locusts and wild honey.”

Manicheus, the Heresiarch, taught his followers to refuse wine, which he denominated “the gall of the Prince of Darkness, (*fel principis tenebrarium*) which must be rejected and despised, as an enemy to virtue.”

Tatian, one of the early defenders of Christianity, about A. D. 170, in practice, refused to touch wine. “I abhor this instrument of Satan,” he wrote, “and will never defile my lips with that which deprives me of reason and sullies the soul with its polluting poison.”

The Encratites—Abstainers—were assailed by Epiphanius, Bishop of Salamis, who declared that “they did not use wine at all, saying that it was

of the Devil ; and that drinking and using it was sinful ; yet they suck the juice of grapes." From this it appears that these ancient temperance people did not refuse the fresh juice of the grape, but only the fermented—intoxicating—wine.

The Severians, according to Photius, refused to drink wine, and inculcated the doctrine of abstinence. Wine was refused because it was the cause of drunkenness, which they regarded as beastly and an abomination.

The Eremites of the Lybian and Arabian sand plains, and the early Christian ascetics of Arabia Petrea, doubtless had no little influence in modifying opinion in relation to the whole subject of grape eating and wine-drinking. We find no interdiction against the fruit of the vine, as such, but against "the wine which is the cause of drunkenness," that is the fermented wine—the juice of the grape after its sugar has been converted into alcohol. Thus Mahomed declares, "Of the fruit of the vine ye obtain an inebriating liquor, and also good nourishment." Against the one he issued a decree, while he permitted, and even commended the use of the fruit.

It is strange that men, who in the field of controversy could display great mental acuteness, and logical consecutiveness, were unable to draw the line of distinction between the eating of fresh grapes and the drinking of fermented and therefore intoxicating wines. Yet, such seems to have been the logical blindness of many a bright in-

tellectual combatant in the contests of the earlier ages of Christianity, that men who refused to drink intoxicating wine, and yet ate of the fresh fruit of the vine, were accused of the grossest inconsistencies.

The Essenes, one of the most remarkable ascetic, philosophical and religious societies in ancient times, were puritans as to indulgence in wine. To this sect, no doubt, the great forerunner of Christianity belonged. Of them Josephus furnishes much valuable information. They were by nationality Jews, and in organic relations they constituted a brotherhood bound together by the strongest ties of social affection. The historian informs us that they had an aversion to sensuous pleasure in the same manner as to that which is truly evil. *Temperance*, (*teen encrateion*) and to keep their passions in subjection, they esteem a virtue of the first order. *They are long livers*, so that many of them arrive at the *age of a hundred years*; which is to be ascribed to their simple and plain diet, and the *temperance* (*encrateioi*) and *good order* observed in all things.

Philo, the Alexandrian Jewish philosopher and author, gives us much information concerning another famous sect of ascetic temperance men of antiquity, viz: the Therapeutæ. They required total abstinence, and despised all sensuous pleasures, regarding such as calculated to injure men not only in the world that now is,

but the soul of man in the world to come. Like the Essenes, they were long lived, some of them attaining to the great age of a hundred and twenty years, and many of them were a hundred years old at death. The remarkable longevity among the Therapeutæ is ascribed to their abstemious and orderly habits.

Minutius-Felix, an advocate of the Roman bar, and a convert to Christianity, who lived about the year 230 A. D., wrote a work entitled *Octavius*, in memoriam of a friend and fellow-advocate, named Octavius Januarius, who was a believer and by his arguments convinced Minutius of his errors. It is an able presentation of the Christian side of the controversy between the early teachers of Christianity and the pagan philosophers of Rome. He writes, "It is our endeavor to be as modest in our minds as in our countenances. Our meals are always decent and *sober*; and we are equally quiet and inoffensive in the more public assemblies."

Origen was a Greek, and one of the most powerful controversialists on the Christian side in the third century. He wrote eight books against Celsus, A. D. 244-249, to vindicate Christians from foul aspersions. In one of his polemics he thus charges upon Paganism: "God, who sent Jesus to destroy the works of the devil, caused the gospel to have most extensive influence in changing and correcting the morals of men, so that the Churches of his people, being governed

by new laws, should be very different from the assemblies of the heathen. The conduct of the masses in crowded cities is notorious for injustice and *intemperance*; but if the people of God, as taught by Christ, are compared with those among whom they dwell, they will appear like lights in the world; yea, the very weakest in our churches shall excel all those who frequent the Pagan temples." [*Orig. Contra Celsus Liber III, S. 29.*]

Tertullian was one of the ablest defenders of the Christian doctrine. He wrote an *Apologia*, that in some respects remains the master-piece of the early Christian polemics.

In his *Apologia*, he says of the heathen festivals: "They are only an excuse for licentiousness and occasions of luxury; tables and couches are placed in the streets; the whole city is turned into *one tavern*; *intemperance* and all manner of riot prevail; and the troops are permitted to perpetrate many acts of violence and outrage; while even the Senate and the Court take advantage of the general license." [*Tert. Apologia, Cap. 35.*]

Tatian was a pupil of Justin Martyr, who lived about A. D. 178. He was a native of Assyria, was born beyond the Tigris, and was by descent probably a Persian. He was an elegant Greek scholar, and belonged to the philosophical sect of the Cynics. He wrote a noble work in defense of Christianity, entitled "*Oratio ad, versus Græcos.*"

Tatian was a most determined foe to intoxicants, and obtained the name of "Tatian, the Temperate" (Enkratites.) He carried his temperance views to the extent of declaring that no true believer in Christ could touch wine. For these views, and some leanings toward Gnosticism, afterwards manifested, he was classed among the heretics.

In a fragment, preserved by his preceptor, Justin Martyr, Tatian expresses his abhorrence of wine in these burning words: "At your feasts,"—this to the Pagan Greeks—"you give way to all manner of vileness, through *drunkenness*. It is not the custom of the followers of Christ to drink wine, but ye are sodden with that which ruins the soul,—since wine disturbs the reason and inflames every evil passion of the heart of man."

Justin Martyr, who wrote in the Greek language and belonged to the sect of the Platonic philosophers, was born in the country of Samaria, Palestine, about the year A. D. 112. Although he styled himself a Samaritan, it is probable that he meant no more than that he was born in that country. His education and modes of thought were unmistakably Greek. He was converted to the Christian faith through the influence of an aged man whom he met one day as he wandered by the sea shore, and became one of the ablest defenders of Christianity. His two Apologies, the first dedicated to the Emperor Antoninus Pius, A. D. 148, and the other to the Roman

Senate, A. D. 164, are master-pieces of logic and pleading. To this author is attributed the admirable work, "*Corhortatio ad Græcos*," in which we find a stinging denunciation of the excesses committed at the public festivals and games of the Pagans, "Where," in the language of the book, "every indulgence in vice is allowed; flutes excite you in the phrensied dance, and unguents and flowers cover your heads. Thus you banish *modesty, temperance and peace*." [*Corhort ad Graec. Cap. 5.1*]

We need not proceed further in citations from the ancient wise men. In the young world, when hoary China was yet in its youth time, Confucius taught the lesson of *temperance* and sobriety. Buddha, and far back in the ages, his predecessors, the Brahmins, all denounced *intemperance*, and counseled abstinence from the brain-destroying and reason-robbing poison. Moses and Zoroaster, Christ and Mahomed, all were enemies of strong drink, and denounced intemperance as a vice to be conquered and subdued. And these were "the world's great fathers."

Thus we have summoned as witnesses a mighty array of the names great in the story of the world's progress, to relate their experience and testify against this demon, whose mission into the world was one to corrupt, whose successes have filled the earth with sadness and sorrow. The testimony thus far taken has related to the ethical side of the question. Reason and religion

have uttered their sentences of condemnation: Morality has been wounded by the demon; religion has suffered from its attacks; reason has been overthrown by its demoniac agency; and man, God's highest creation on earth, has been reduced to the low, degraded state of an unconscious brute. It has wounded all the sensibilities and all the susceptibilities of human nature, and cursed the world with misery and woe.

The triumph of the opponents of the Enkratites in the second and third centuries; the destruction of the Essenes and Therapeutae; the invasion and conquest of the Roman Empire by the Northern hordes, gave the Christian world over to a reign of intemperance and vices growing out of it, which have been regarded as the dark ages, when there were neither temperance, virtue, honor, learning nor literature among the people. But the shadows passed away. Reason returned; religion exerted its wonted influence; and the world began slowly to recover from its long night of despair. The dead faith gave way before the living power of truth; the light shone out over the world. The modern ages arrived, and men began to think and devise.

In 1640 Hobbes, the philosopher, wrote, "Temperance, the habit by which we *abstain* from all things that tend to our destruction; intemperance, the contrary vice; as for the common opinion, that virtue consisteth in mediocrity and vice in extremes, I see no ground for it. Courage may

be virtue, when the daring is *extreme*, if the cause be good; and extreme fear no vice, when the danger is extreme. To give a man more than his due is no injustice, though it be to give him less. In gifts it is not the *sum* that maketh liberality, but the *reason*; and so in all other virtues and vices."

The poet Armstrong has defined the meaning of the word virtue in a most judicious couplet:

"Virtue—for mere good nature is a fool—
Is *sense* and *spirit* with humanity."

Sense and *spirit* with humanity would banish half the evils of intemperance; for a fool with mere good nature would not then exist to be seduced to join his friends "in a social glass," and the vast army of drunkards, made so through their weakness and consequent inability to utter the words—"No, thanks, I never drink," would speedily disappear.

DeQuincey, the acute critic and fascinating author, says, "Temperance is adaptation to the organism."

Dr. Samuel Brown, of Edinburgh, has given us this definition of the term: "True and universal Temperance is the spirit of obedience to all the laws of man's manifold and miraculous nature."

The wise, the good, the great, in all ages, in every country, and among every tribe of the human family, have decided against the use of intoxicants, as pernicious to the moral health of the human race. They have recited the story of

its havoc, have pointed to the demonstrations of its baleful influence and warned men "to touch not, taste not, handle not," the unclean and fatal poison. In the progress of this work we expect to point to facts which amply sustain the opinions which we have quoted in this chapter. The cause of temperance, which now attracts so much attention, has been the cause dear to the hearts of good men under all religious dispensations at all times. And since such men have ever been present on the earth, there never was a day or an hour since the appearance of man on this planet when there were not advocates of the temperance cause. Hence, the movements in progress now are not the ebullitions of a fanatic spirit.

CHAPTER III.

INTEMPERANCE AS A DESTROYER OF NATIONS.

Thus far we have pursued our theme. It is now time for us to pause. The facts collected afford a fit subject for reflection. The exhortations to sobriety, the prohibitions and denunciations of wine as a mocker and intemperance as a curse, all point to a sorrowful picture of humanity in the long past ages. We know not, and never can know the whole extent of the misery and desolation caused by the raging thirst for strong drink, which exercised a baleful despotism over the uncounted millions of people who lived, suffered and died during the long period of time embraced in the history of the great nations of antiquity. Conjecture even refuses to make assumptions ; imagination wearies in the hopeless effort to realize the measureless woes inflicted on the inhabitants of the earth by this demon foe, ere yet Egypt and Arabia, Assyria and India, Greece and Palestine were crowned with the insignia of hoary age. Even in the youth-time of nations, generation after generation of drunkards, from the birth-year of mankind,

had reeled through life from the cradle to the grave, and dropped into Eternity—that shoreless Ocean of Oblivion—lost in time, and nameless here forever more! These were not the kings and courtiers—the great ones of earth, it may be—yet each one of the mighty host of drink-cursed victims was an individual possessed of a distinct personality; a God-given, spiritual identity, which must be as distinctly marked, as clearly defined in eternity as the individual identity of Zoroaster, Sakyi-Muni, Cambyses, Alexander, Cæsar, Cromwell, Washington, or Napoleon. If these last possessed the attribute of immortality, so did even the humblest of the nameless millions who went down the drunkard's road to the foul pits of degradation, despair and death. In the great hereafter—if there be an endless life for man beyond the grave, and who doubts it?—the immortal soul of the lost wretches, every memorial of whose existence has perished from among men, will fill as large a space as those whose names have filled the world—whose fame has resounded through the centuries.

But we are creatures of time, acting, it may be, for eternity; yet our actions must have reference to the life that now is—to the now, the present, the pressing. For this reason Thoth and Moses, Zoroaster and Confucius, Hesiod and Sakyi-Muni, Christ and Mahomed, have each set motives for righteous conduct before mankind, apart from the considerations which move men to

seek their eternal welfare. Success in earthly affairs depends so largely upon the diligence, perseverance and temperance of the individual, that every religious law-giver from the most ancient to the most recent, from Thoth and Moses to Joe Smith and Brigham Young, has imposed upon their followers the obligation of temperance—personal sobriety.

And it appears that the injunctions of all the founders of religions have been potent with their followers, and, in many cases, temperance has been interwoven, as a principle, in the manners, customs and habits of thought of the people.

If Magasthænes is to be credited, there was a time when the people of India were given over to all manner of intemperate indulgence, and drunkenness was common everywhere. India was filled with rioting, and morality and sobriety were unknown. But we know that the Hindus of this age are not drinkers of strong drink, and not even the bad example of their modern conquerors has thus far seduced them from their pre-eminent abstemiousness.

A Gujarati proverb says, "Red wine is bad (*lal darakhno daru*); it deprives men of wisdom (*dahapan*); it brings to them sorrow (*dalgivi*) there is no pleasure (*moj*) to the drinker of red wine, but only pain (*we dana*). Therefore, have understanding (*samjan*) and refuse wine." Such teachings, emanating from their learned and venerated priests, have had a large influence in

banishing from among the native people of Hindustan the curse of intemperance, once so prevalent in that land.

Strong drink destroys the energies, disturbs the reason, and eventually ruins the individual who becomes a slave to the appetite for it. Nations are made up of the aggregation of individual men. When the units are wasted the aggregates are annihilated. The form and mode of existence must change, or not only the distinctive national character is involved in destruction, but the whole race perishes utterly. We have already adduced evidence of the general prevalence of the principle of temperance among the ancient Persians. There was a time when the Elamites drank no wine or other strong drinks. They abhorred alcohol in all its forms, whether created by the fermentation of the grape juice, the milk of goats and camels, or the starch of wheat and rye. Under this abstemious regimen the Persians were invincible, and their armies, led by the great temperance monarch of antiquity. Cyrus, were equal to the task of conquering the East.

But times changed. Persia was apparently the native soil of the grape. Conquests effected by force of arms had engendered pride, and the gains in the spoils of conquered nations had made them rich, and wealth begat indolence, the parent of vice; and so this once grave, sober and powerful race gradually became dissipated, intemperate, feeble and powerless. The millions

of men who were led by Xerxes across the Dardanelles, were effeminate wine bibbers, and they were not able to meet the temperate, sober and resolute Greeks of that age. The Persian power had vanished with sobriety, the Persian kings had become imbecile, vacillating, effeminate, sinking through habits of drunkenness, and the glory of the mighty empire of Cyrus departed—disappeared in the fumes of wine.

✕ It was so with the empire of Babylonia. Belshazzar's feast was a fitting close to the existence of a nation of drunkards. The learned Chaldeans had become self-indulgent and luxurious, and had altogether forsaken those sterner virtues which had carried their armies triumphantly from the Indus to the Nile.

✕ The ruined temples of Nineveh, the utter silence and desolation that reigns where kings' palaces rose in beauty and grandeur above the plain, ought to afford an impressive lesson to modern nations. Assur-bani-pal might conquer, Senacherib might lead his armies to victory, and vanish every human foe; but a drunken nation is fated to fall. The kings of Assyria had become drunkards, and thus by example had corrupted their subjects. What was the result? The same there as elsewhere. The strength of the people was gone—their courage had evaporated with the fumes of wine, and mighty Nineveh fell, while the wine-loving mon-

arch perished in the flames that desolated her gorgeous palaces.

The Marathas of northern India have a saying to the effect that "Red wine (*tambada Drackshachi daru*) is a tyrant (*dzulmi*) and traitor (*wishwas ghataki*) to man (*manushya*). It is a thief which scourges (*kordayi*) its victim (*kaida*). It leads to crime (*aparadh*) and is more terrible than a hundred executioners (*shambar antakya*). It leads its prisoner (*kaidyi*) by the path of darkness (*katokh*) where a hundred murderers lie in wait. For these reasons an exhortation is added: "Therefore, shun, oh man, that which is a thief (*tsor*) and destroyer of judgment and reason."

Yet, in spite of these denunciatory axioms, the Waralis, a wild tribe, who are neither of the Brahminical, Buddhistic or Mahomedan faith, live in the country of the Marathas, and are notorious for their indulgence in strong drink. A poor and miserable race, not even the scarcity of money prevents them from debasing excesses, since they can obtain liquor for grain, grass, wood and other things which are at their disposal. Their condition is one of degradation and ignorance. They are abhorred by their neighbors, because they are not Brahmins in religion. The Parsees, like too many men in Christian lands, while themselves abstemious, prompted by a love of gain, have established liquor shops all around the borders of the Warali

country, and placed them under the charge of servants. From these shops enormous profits are secured. Perhaps the Parsee merchant excuses himself for such dereliction of moral duty with the convenient assertion: "If I didn't sell the Waralis strong drink, some one would. I might as well have the profit as any one else." And so the poison is sold and a numerous tribe of the human family are degraded and ruined. Is it not a crime against mankind?

There is another tribe in the province of Konkan, in Northern India, called the Katodis, who inhabit the region which lies along the base of the Sahyadri range. This aboriginal race, like the Waralis, are not Brahmin, Buddhist or Mahomedan, in religion; hence they have long been an outcast race. Major Mackintosh has furnished a most interesting sketch of these people. He says, "They have not settlements of their own like the Waralis, but they live as outcasts near the villages inhabited by other classes of the community. They are held in great abhorrence by the common agriculturists, and particularly by the Brahmins, and their residences are wretched beyond belief." Among other things, they eat rats, lizards, black-faced monkeys and snakes. Of a future state they know nothing. When a death takes place, they give food to the crows and call out *kava ! kava !* crow ! crow ! They say it is an old custom, but they have lost all knowledge of its signification.

And what is the cause of the deep degradation of a race, which, according to tradition, are of noble descent, being regarded as the offspring of the demi-god Ravana, who was the great king of Lanka, being at last overthrown by the god Rama, all of which is related by the great poet Valmiki. It is certain that their condition was once much better than at present. Why have they retrograded in the scale of life? Why have they gone back? Major Mackintosh, perhaps without thinking of it when he wrote it, in a single sentence has furnished us with a complete solution:-

“ They will pawn the last rags on their back for a dram ! ”

“ Who hath poverty, and want, and wretchedness, and degradation? They that are addicted to strong drink ! ” The wretched state of the Waralis and Katodis but confirms the long established conviction in the minds of the wise and good of all times, that a nation of drunkards is not far from national annihilation.

When Greece was sober, Greece was invincible. Spartan courage was the outgrowth of Spartan sobriety. A temperate people are always an earnest people,—earnest in faith, earnest in *doubt*, in labor, in learning, in love and in war. The Turks are a temperate people, and we have been accustomed to regard them as an ignorant, semi-civilized race. Russia is a Christian power, so-called, having free intercourse with the higher Christian civilization of the Western nations.

But the Russian people are addicted to the consumption of enormous quantities of *vodhka* (whisky), and are perhaps more given to drunkenness than any other nation in the world. Kars and Plevna afford a lesson of the advantage of temperance in war. Russia, with a population more than twice that of Turkey, and supposed to possess all the appliances of war which modern skill could provide, made slow progress toward the conquest of the Moslem foe. The opinion of the world was that Russian armies would speedily enter Constantinople after the declaration of hostilities. These expectations were not realized. The *vodhka*-drinking soldiers of the Czar found the abstemious followers of the Prophet more than their equal in courage and daring. Only superior numbers could triumph. The fierce sallies of the Turkish soldiers attest their warlike courage and prowess. ✓

CHAPTER IV.

THE BIBLE AGAINST INTEMPERANCE.

It is not unfrequently that we hear persons who are not infidels—though unconnected with any Christian church—assert that moderate indulgence in strong drink is not a sin. Some, indeed, go further, and declare that even drunkenness, on occasion, so long as its effects are not injurious to others besides the drunkard, is not a sinful act; in fact, that drunkenness is not, *per se*, sinful. And it is with shame that the confession is made that for hundreds of years, the teachers of Christianity, as a mass, had no word of rebuke for the drunkard. Not that there have not been all through the centuries, from the ministry of our Lord until the present time, earnest men, who cried aloud and spared not to denounce intemperance as a sin, a curse, and a crime; yet the Christian churches of the world, for many centuries, were not propagators of temperance doctrines. Indeed, it was once claimed that under the gospel dispensation, intemperance was not prescribed by the Great Teacher himself, and that the Holy Scriptures did not condemn strong drink and drunkenness as evils. It is a fact that even now there are whole sects of Christians, including their ministers, who not only teach that

whisky drinking is not wrong, but in accordance with the will of God, and ministers and people openly drink, even to inebriety. This is a fact known to thousands of people in the west. It has not been many decades of years since the subject of temperance became a general topic for discussion in the pulpits of England and America. In some of the most populous Christian countries of Europe, the question of temperance is seldom or never mentioned by the priests and ministers of religion. It is so of the ministers of some Protestant denominations and of many priests of the Roman Catholic Church in this country. They have no words of condemnation for the "sin of sins and crime of crimes."

It is singular that among some of the ministers of these anti-temperance denominations, they should claim biblical authority for their teachings and practice of whisky drinking.

The author recalls the case of an aged and influential preacher in one of the counties of southern Illinois. He not only defended the practice of whisky drinking, but was himself an habitual drinker. At his house he always kept on hand a full supply of fine old liquors—such as old whisky, rum, and apple and peach brandies. These he dispensed to all visitors with a lavish hospitality. In former times *he had run a distillery himself*. The expostulations of the writer had no other effect than to provoke him to preach a sermon from his pulpit the ensuing Sunday. Reader,

can you imagine the foundation upon which he based his denunciation of temperance, and especially of what he called "the new fangled offspring of the devil, teetotalism." No? Well, this commissioned teacher of the Gospel of the Son of God, as was usual with his brethren, went back to the book of Genesis, and found a text to his liking in the twenty-first verse and ninth chapter. It was a most remarkable discourse. It would have proved one of "the best drop on's" of a newspaper reporter, had one been in the neighborhood. He argued that God made the grape, and for that matter the wheat, corn, rye, barley, sugar cane, and other fruits of the earth for the use of man; that if he had not intended that men should use them he would not have created them. Noah planted a vineyard and made wine, and drank it, and was drunk; and God sanctioned and confirmed it all, and hence the drunkenness of Noah proved that it was allowable for all of his successors to get drunk on occasion; and much more in the same strain. And then he passed to the next recorded case of drunkenness,—that of Lot—and endeavored to prove that a great part of the earth having been depopulated, it was necessary that Lot should assist in the work of replenishing the earth.

Let us examine these Scriptures. The first recorded instance of drunkenness—indeed, the first mention made of wine in the Bible—is the

Noachian lapse about the year 2,347 B. C. This is, perhaps, the oldest Biblical record of wine-making. Let us cite the account in a literal rendering of the original Hebrew:

“And began Noah [to be] a man of the ground, and planted a vineyard; and he drank from the wine and was drunken, and he uncovered himself in [the] midst of his tent. And saw Ham, father of Canaan, [the] nakedness of his father, and announced [it] to his two brothers in the street. And Shem and Japheth, they laid the garment upon the shoulder of both of them, and they went backwards and covered [the] nakedness of their father; and their faces [were] backwards, and the nakedness of [their father] they saw not. And awoke Noah from his wine, and knew what his son, the smaller one, did to him. And he said, cursed Canaan, a servant of servants he shall be to his brothers. And he said, blessed be Jehovah, God of Shem, and Canaan shall be a servant to them. God make wide to Japheth, and he shall lie in [the] tents of Shem, and Canaan shall be a servant to them.” (Gen. 9: 20-27.)

There is no intimation of divine approval in this account. But, as the old preacher taught, “Noah was the chosen servant of God, and yet he got drunk.” And because we have no account of a reproof being directly administered, he thence inferred that Noah was not chastised, and that in fact God had no controversy with man because of

drunkenness. Noah was drunk, and he was a preacher of righteousness, therefore all righteous men may get drunk with impunity. Aaron was God's anointed high priest, and yet he made an image of a calf, and offered sacrifices on an altar before it. Abraham was the father of the faithful, and yet Abraham prevaricated to Abimelech in relation to his wife Sarah, and banished his son and her mother—sent them away without the means of subsistence into a wilderness. David was a servant of God, and yet he coveted Uriah's wife, and intrigued to compass the death of her husband, after he had already debauched her. But does anybody preach, that because God's appointed high priest set up and adored the golden calf, therefore God has no controversy with idolators; that because Abraham prevaricated, that therefore there is no sin in falsehood; because he banished Hagar and Ishmael, that there is no sin in a parent deliberately exposing his off-spring, and leaving them to starve; that because David was an adulterer, and accessory to the death of Uriah, whose wife he appropriated, therefore adultery and murder are not sins?

The position seems so absurd that we feel like apologizing for occupying so much space in discussing it. But unfortunately there are too many persons occupying the position of teachers, who reason in this absurd way. Now, the account of Noah's drunkenness proves just what we have been contending for—that whenever

strong drink enters a family, happiness takes its departure; that it is the beginning of sorrow and the sure precursor of misery and woe. It was so in the event under consideration. This first case of intoxication on record led to the division of kindred, and provoked a curse. Drunkenness begins with a curse—it ends with the condemnation that obtains no abatement. The next case of intoxication recorded in Scripture is given in chapter nineteenth, 30th verse, of Genesis. It is the unfortunate occasion of another shame, the like of which the most besotted elements of our transcendently corrupt society would not excuse. It occurs in the colloquy between Lot and the messengers who had come to announce the destruction of Sodom,—the angels, as the theologians have it. It is said of the transaction: “And he urged them mightily, and they turned to him and went to his house, and he made to them a drinking and unleavened [cakes] he baked, and they ate.

The next Biblical account we have of a “spree” is recorded in Genesis (chap. 19; verses 30–37). Literally, the story is as follows, following as nearly as practicable the Hebrew idioms:

“And Lot went up from Zoar, and sat in the mountain, and two of his daughters with him; for he feared to sit in Zoar; and he sat in the cave, he and the two, his daughters. And said the first born to the small [one], our father [is] old, and a man not[is] in the face of the earth, to

come in upon us as [is the] way of all the earth. Go, we will make drink our father wine, and let us sleep with him, and we may make live, from our father, seed. And they made their father drink wine in that night, and came in to him the first born and lay with her father, and he knew not in her lying and in her rising. And it was from [the] morrow, and said the first born to the small [one], Behold, I lay yesterday with my father; let us make him drink wine also this night and go in and lie with him, and let us make live, from our father, seed. And in that night they made to drink also their father wine, and rose the small one and lay with him, and he he knew not in her lying and in her rising.”

Now, is there a man possessed of even ordinary powers of discrimination who does not recognize the utter absurdity of claiming this story of shame as a Divine license for indulgence in intoxicating drinks? On the contrary, who does not recognize in the sad condition of Lot and the shameful conduct of his daughters, one of the strongest temperance arguments furnished in the whole Bible? He was drunk, and knew not what he did, and while in this condition he committed crimes against the laws of God, of man, and nature. We should beware how we read the Bible. It is a book of history and biography, poetry and parable, as well as a book of laws and morals, of injunctions and precepts of divine truth; for in the Bible, in its laws and command-

ments, we venture the assertion that not even the keenest critic can find any warrant for drunkenness. The narratives we have introduced do not sanction drunkenness nor justify the drunkard. On the contrary, these are stories of shame, of sorrow, of bitterness. The first involves curses; the second shame unparalleled. In the law of Moses it is written: "They shall say unto the elders of his city, This, our son, is stubborn and rebellious; he will not obey our voice; *he is a glutton and a drunkard*. And all the men of his city shall stone him with stones, that he die. So shalt thou put evil away from among you, and all Israel shall hear, and fear." (Deut. 21; 20, 21.)

And a teacher of the law, the chief executive of the government of Israel, charged with the duty of both interpreting and enforcing law, has warned against intemperance in these words: "Be not among *wine bibbers*, among riotous eaters of flesh. Look not thou upon the *wine* when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." (Prov. xxiii; 20.)

Another man of God, during the Mosaic dispensation, thus thunders forth in denunciation of the use of intoxicants: "Woe unto them that rise up early in the morning that they may follow strong drink, that continue until night, till wine (yayin) inflame them! And the harp and the

viol, the tabret and pipe, and *wine* are in their feasts. Woe unto them that are mighty to drink wine (*ya'in*) and men of strength to mingle strong drink. Woe to the crown of pride, to the *drunkards* of Ephraim, whose glorious beauty are as fading flowers which are on the head of the fat valleys of them that are *overcome with wine*." Isaiah 5; 12-22.

Another teacher in Israel has declared: "Whoredom and *wine*, and *new wine*, take away the heart."

The Bible contains a narrative of Noah's unfortunate fall, and also relates the shame of Lot and his daughters, but no where in the book is there any authority given God's people to drink unto drunkenness. On the contrary, strong drink is denounced as a curse, and the drunkard as a sinner. The dissipated youth, who being admonished by his parents, still persisted in rebellion by continuing to be a glutton and *drunkard*, might be brought to justice by his parents and put to death by his fellow-townsmen. It was a crime under the Mosaic law to be a *glutton* and *drunkard*, a crime to be expiated upon accusation, proof and condemnation, by the infliction of a terrible penalty in the most horrible manner. Read the citations from the Bible presented in this chapter, and then say if the Jewish scriptures do not enjoin temperance and denounce drunkenness as sinful—a crime against the laws of God and the welfare of human society.

The first mention made of wine drinking to the extent of intoxication, affords one of the strongest arguments in favor of temperance that could be adduced. It was in the morning of a new world, purified by the greatest cataclysm known in the history of nature. The wicked generations of Adam's race, who had forgot God and defied His providence, had all been swept away by the flood. There was but one family on this great globe. This family, father and mother, with their three sons and their wives, had, through the mercy of God, been preserved to re-people a desolated world. They had shared together the dangers of that voyage on a shoreless ocean; they had seen the waters rise when "the windows of heaven were opened and the fountains of the great deep were broken up;" they had witnessed the agony, struggles and death of the myriads of the antediluvian world; they had escaped,—the sole survivors of an overwhelmed race. It is but reasonable to infer that there were harmonious chords of sympathy to bind them together. The world was wide and tenantless around them. There was not—there could not have been—a single motive for envy and strife between them. There were no rich, no poor, no inequalities in rank or fortune or condition. They were all alike, the spared monuments of God's mercy. It must have been a happy world then. Only those whose righteousness had been approved, and whose salvation had been achieved by the

Omnipotent Lord of nature, were left upon the face of the whole earth. It was a restoration of Edenic conditions, and the world was once more free from crime.

But there was an enemy who waited to destroy. Once before this enemy had envied the happy pair, fresh from the hand of God in the garden of innocence, and had approached that scene of delight with subtle reasoning in the form of the serpent (*Hannachash*), and induced disobedience to the command of Jehovah God. And now a redeemed and peaceful family dwelt in serene innocence alone in the world. The adversary, the Spirit of evil, hated purity and innocence. Noah planted a vineyard, "and he drank of the wine and was drunken." Peace, order, fraternity, love, confidence, all the ennobling virtues, were involved, and envy, hatred, strife, bitterness, falsehood and curses henceforth were elements in the affairs of men.

Can any one estimate the evils which have resulted to mankind from the apparently insignificant circumstance, that one man had at a remote time "drank wine," and had become drunk? The *yayin* in the restored world was almost as prolific of evil as the subtle reasoning of *Hannachash* in the Garden of Happiness. It brought a curse upon a whole race, upon one of the great families of mankind.

CHAPTER V.

THE NEW TESTAMENT COMMANDS TEMPERANCE.

IN former chapters we believe we have sufficiently demonstrated that the founders of the religious systems of the Egyptians, the Persians, the Brahmins, the Bnddhists, the Greeks, and the Mahomedans, have united in the condemnation of strong drink. If so, it is established that the wisest, purest, and noblest minds ever developed in time have declared in favor of temperance. And if we carefully study history, we shall find that the decline of nations has always followed upon the general disregard of the wise laws enforced by the great sages who collected, arranged, and promulgated the moral laws upon which were based the spiritual characteristics of the people. The Egyptians, as a sober race, built vast monuments, imperishable in time, and made themselves the masters of a large part of the ancient world, and made their country the center from which emanated all ancient civilization. The ancient Hindus were mighty in valor, and the non-wine drinking armies of Porus made a formidable resistance to the Grecian conqueror

Alexander. The Buddhists gave new life to the myriad populations of Southern and Eastern Asia. The abstemious Persians were invincible. The sober followers of the Arabian prophet conquered more than two-thirds of the Eastern hemisphere during the middle ages.

Christ and his Apostles taught the doctrines of abstemiousness, of temperance and sobriety, and the early Christian apologists pointed to the uniform soberness and purer morality prevalent among the churches as a powerful argument in favor of the gospel, an all-potent reason for its acceptance instead of the Greek and Roman mythologies. It cannot be denied that the failure of the mediæval bishops and pastors to enforce, by precept and example, the gospel doctrine of temperance, had much to do in introducing the decline of Christianity, and it was this that brought upon the Western nations that frightful reign of ecclesiastical corruption, which stopped the progress of the world for ten centuries.

That Christ and the Apostles taught their followers that temperance was a duty, there can be no doubt. Drunkenness is a vice, against which the Apostles uttered strong sentences of condemnation. An appeal to the writings of the Apostles will prove the correctness of the proposition. It will be observed that the citations given below are almost literal renderings of the original according to Griesbach's Greek Testament.

St. Paul in his letter to Titus, advising him concerning the government of the church, directs him to "inculcate things proper for wholesome instruction." What are these things? "That aged men be vigilant, serious, prudent; sound in the faith, in love, in patience." Now could a man addicted to strong drink—a drunkard—fulfill these conditions? When was ever a drunkard known to be vigilant? When was such a one known to be serious? As well tell us that the grinning Satyrs that attend the revels of Bacchus were serious. Did any one ever see a man laboring under the influence of strong drink exhibit the least prudence? Who will say that the drunkard can be faithful? Is there on record an instance of a man steeped in wine who was nevertheless able to exercise the virtue of patience? No? Well, then, "the man of many drinks" cannot fulfill the injunction of the Apostle, and those who cannot conform to the simpler laws certainly cannot be obedient to the higher laws of faith in God. No drunkard can be a Christian in the truest sense of the term; and, conversely, no Christian can remain such and be a drunkard, because it would be in open rebellion against the Lord who redeemed him. But hear the Apostle further: "That aged women, in like manner, be in deportment as becomes sacred persons; not accusers, not enslaved by much wine, good instructors." What? Good women shall not take a little wine to support the body? No, the injunc-

tion has gone forth, they shall be “not enslaved by much wine.” (*Ma oino pallo dedoulomenas.*) Once there was a “Sister of Charity,” one of those angels of ministration who go about to do good, who was particularly devoted to the care of the sick. Month in and month out, this good woman, who had devoted her life to the interests of the suffering, waited by the bedside of the sick and soothed the pangs of the dying. Her labors of love were great and arduous. She was advised to take a little wine to support the body. Fatal advice! This devout woman was the child of drunken parents. She had an inherited appetite. This truly gentle woman, with desires for virtue and purity and aspirations for heaven, was made to suffer untold agony. The demon “thirst” was aroused. Once, twice, thrice she was retired to a Conventual Asylum for treatment. But the cruel enemy held her fast. She *would* drink. Finally she was disowned and was lost to all appearance. Her experiences were fearful. Fifteen years she had lived in a convent, and had been one of the most devout and self-sacrificing of the sisterhood. Then she became an outcast—that most miserable of all creatures, a dissipated woman. She became acquainted with the inside of prisons, a breaker of rocks in a city work-house. But was she lost? No, thank God! Through his mercy she was redeemed at last. Forty-five years of a life that might have been bright all along the way were gone. But she has endeavored to redeem

them again by wonderful devotion and abundant works for those of her sex, who, like herself, have fallen before the destroyer.

Paul enjoins sobriety upon the aged women, in order that they may, do what? "Wisely influence the young women to be husband-lovers, children-lovers, prudent ones, pure ones, housekeepers, good ones, being submissive to their own husbands that the word of God may not be evil spoken of. (Titus 11: 5.)" Is it not plain enough that the Christian doctrine is opposed to the indulgence in strong drink? Husband-loving, children-loving, prudent ones, pure ones, good housekeepers, and submissive ones, they must necessarily be sober ones. The Christian must be on constant guard against the spirit of evil. To be on guard requires the exercise of all the powers of reason, in order to combat all manner of temptations. The drunkard does not retain his reason and judgment and must necessarily fall into all manner of transgressions of the laws of justice and morality. We find this exhortation from Peter, one of the chief among our Lord's apostles: "Be you sober, be you watchful; your opponent, an accuser, walks about like a roaring lion, seeking whom he may devour." (I Peter, 5. 8.) This is sufficiently explicit, and accords well with human reason and experience. Evil propensities are mighty at all times, they are increased ten fold by the effects of strong drink, while the reason is

clouded, the judgment weakened, the will power overthrown, and the Christian faith and hope rendered nugatory by the stimulating beverage. The devil lurks in the whisky bottle, and like a roaring lion haunts the saloon "seeking whom he may devour."

In other writings besides those above cited, the Apostle Paul characterizes drunkenness as the snare of the wicked one. Who could fulfill the measure of purity required of a bishop, as laid down in Paul's instructions to Timothy, and be a wine bibber at the same time? It would be impossible. The direction given that favorite pastor by the apostle, to drink no longer water, "but use wine for thy stomach's sake, and thy frequent weakness," is a sanitary direction, and as Paul was a learned man he had adopted the generally prevalent notion that wine was a remedial agent of great medicinal virtue, and would give tone to the system of his beloved disciple. It was simply a direction in accordance with the dicta of the medical men of his age. It is impossible that the sensible, intelligent critic should find in this parenthetical direction of the Apostle to the Gentiles a license for drunkenness. On the contrary, in another instruction given to Timothy with the most solemn adjuration, he tells him: "But be thou SOBER *in all things*; suffer bad treatment; perform an Evangelist's work; fully accomplish thy service." (II Tim. 4: 5.)

The felicities of the world to come are ex-

pressly forbidden to drunkards in the New Testament. The Apostle Paul, in his first letter to the church in Corinth (I Cor. 6: 10) expressly declares this. He asks, "Do you not know that unrighteous persons shall not inherit God's kingdom?" And he proceeds to enumerate the classes which constitute the unrighteous. Who are they? Fornicators, idolaters, adulterers, effeminate, sodomites, thieves, covetous persons, *drunkards* (*methusoi*) revilers and extortioners—these "shall *not* enter the kingdom of God."

Our Lord himself expressly condemns the drinking of wine. The warning he gives to his disciples is not to be mistaken: "Take heed to yourselves, lest your hearts be burdened (*thosin*) by gluttony and *drunkenness* (*metha*), and anxieties of life, and that day should come unexpectedly upon you, for it will come like a snare on all those dwelling on the face of the whole land. Be you watchful, therefore, at *all times*, praying that you may be regarded worthy to escape all these things about to occur, and to stand before the Son of Man." Three things are here expressly inveighed against gluttony, the sin of the gourmand, the abiding fault of the wealthy and high-living classes who fare sumptuously every day, while thousands of their fellow-creatures have not even bread. Intemperance in eating is a sin and leads to physical consequences only less disastrous than the use of alcoholic liquors. Against this class our Lord warns his followers. Drunkenness was regarded by our Lord as a

grave sin, one that could not fail to bring its recompense of reward, both in the world of time and the eternal state. This position is proved, as regards the teachings of Jesus, since he illustrates and enforces the evils flowing from intemperance in a parable. In Matthew 24 : 49, 50, 51, we find this recorded warning : "If that evil servant shall say in his heart, My Lord delayeth his coming, and shall begin to smite his fellow-servants, and to eat and *drink and be drunken* ; the Lord of that servant shall come in a day when he looketh not for him, and in an hour he is not aware of, and shall cut him asunder, and appoint his portion with the hypocrites ; there shall be weeping and gnashing of teeth." Here re-appear the three cardinal crimes of appetite and desire we have observed in the citation from the work of the Evangelist, Luke. Gluttony, drunkenness and selfishness, are called anxieties or cares for the present life. Intemperance in eating and drinking is most assuredly classed among the worst forms of transgression of the gospel law. Paul often commands and entreats his hearers in relation to the grievous sins of intoxication and the debaucheries growing out of it. "The works of the flesh *are* manifest. * * * * Envyings, murders, *drunkenness, revelings* and such like. * * * * * They which do such things shall not inherit the kingdom of God." Surely the apostle understood the teachings of his Redeemer, and yet

Paul commanded his Corinthian fellow-Christians "Not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a *drunkard*, or an extortioner, with such a one no not to eat." And to the Romans he wrote: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

We think the case is made out. The precepts of Jesus Christ are against strong drink. "Take heed," for what? "Lest at any time your hearts be burdened with surfeiting and *drunkenness*." "Watch and pray," lest evils befall you. But can the drunkard watch? Will the drunkard pray? Let those who have passed through the horrors of drunkenness tell! No! The uniform tendency of the lessons of the New Testament is to lead to temperance in all things. We do not propose here to enter upon a discussion of the example of our Lord in changing the water into *good* wine, as they say, at the marriage feast in Cana. The account we think sufficiently clear to show that, so far as human taste was concerned, the wine produced was of "a fine old flavor," and no doubt the wine tasters present on that memorable occasion were ready to pronounce it *good*. That has nothing to do with this discussion. Whether the miracle consisted in a conversion of water into wine, or a perversion of the tastes of the guests; whether the wine was intox-

icating or not, forms no part of the question under discussion. There is at any rate no evidence that our Lord participated in the drinking, or even that a single soul at that marriage feast was either partly or entirely intoxicated. They had wine, that we have historical proof of; but whether it was strong wine or fresh grape-juice, it matters not. There is wanting any evidence that there was inebriety among the guests, and that our Lord partook of the wine we cannot say, since there is not a particle of evidence to sustain such an hypothesis. We know this, that he warned his disciples of the evil influence of drunkenness, and embodied in his teachings so many requirements to fill the measure of a true disciple, that we must conclude that Christ taught the doctrine of temperance as essential to the Christian life.

The Apostles followed Him, and were mighty preachers against the sin of drunkenness. Peter and Paul, John and James, all were temperance advocates. The citations we have given in this chapter are clear and decisive in regard to the position assumed by the Apostolic teachers on this important question of Christian ethics.

After the close of the Apostolic canons, come the Patristic teachers of the Christian Church. In that mighty battle between the followers of Christ and the adherents of the Grecian and Roman philosophers,—the believers in the old mythologies and the new revelation,—we find

that constant comparisons were made between the morality of the Christians and the excesses and immoralities which characterized the Saturnalian feasts of the Pagan worshipers. And the sobriety of the Christian professor was pointed to as an evidence of the divine character of the faith that was within him. Some of the most powerful arguments framed by the Christian fathers against the Pagan religions were deduced from the quiet habits and temperate lives of the followers of the Nazarene.

Theodoret informs us that much of the success attending the ministry of the first bishops and pastors of the Christian Church was due to the sobriety and pure morality of the people who professed the Christian faith. Unlike the Pagans, they were "not drinkers of wine at their fraternal feasts." They were temperate in all things, and engaged in no orgies, such as characterized the Saturnalian and Bacchanalian feasts of their Pagan neighbors.

Tatian "abhorred wine and refused to pollute himself with that element which maddened the brain, corrupted the heart and ruined the soul."

Justin Martyr condemned the use of wine. Chrysostom—the Demosthenes of ancient Christianity—denounced the use of wine among the people of the Christian faith, and pointed to the uniform abstinence from strong drink by them as an evidence of the divinity of the faith which anointed them and the superiority of their religion over all others then recognized in the world.

Augustine, the mighty advocate of the cause of Christ in the first ages of the Church, was a temperance advocate of the most pronounced character. It must be owned, however, that there was a sad falling away on the subject of temperance, in what is called the Orthodox Church. With the acquisition of political power by the conversion of Constantine, and the general enfranchisement of the Christian subjects of the Roman Empire, there seems to have been a fall in grace, which through the ages has exercised no little influence upon the ethics of Christianity. But the cause of temperance did not fail with the decline of purity in the church. There were always protestants against the hierarchy, and we find among those ancient Christian Churches, stigmatized by ecclesiastical writers as heretics, a strong ascetic, temperance element that abhorred *wine* and designated the intoxicants as "the broth of the devil." These ancient Protestants against the corruption which had uprooted the Christian graces in the church, claimed and proved the highest authority for their abstention from wine. The Jews had produced such total abstinence advocates as Daniel and Tobit in the ages immediately preceding the Christian era, and John the Baptist was an ascetic whose food was "locusts and wild honey," and he drank no wine to support his system. Hege-sippus, controverting a statement of Eusebius, makes a good case, going to show that James,

the Apostle and brother of our Lord, was an ascetic who totally abstained from the use of wine. Clemens Alexandrinus claims that the Apostle Matthew was a total abstainer. The old Protestants (heretics) declare that Peter was a teetotaler. The forty-third of the Apostolic canons admit an ascetic abstinence, but denounce those who abstain from *any sense of the impurity of matter*. The Magi, who came from the far East under the guidance of the Star of Bethlehem to worship the infant Redeemer, were, by the rules of their faith, debarred from drinking wine. The Manichean heretics were total abstinence people. The Eremites of the Arabian and Egyptian deserts were teetotalers; and we are informed by Photius and others that the Severians would not touch the fermented juice of the grape, because it produced drunkenness.

Is it not lamentable that the powerful influence of the priesthood in the Christian churches was, for a period of nearly sixteen hundred years, thrown into the scale in favor of intemperance? Yet such is the fact. Here and there were a few men, in all ages of the Christian dispensation, who raised a warning cry against the aggressions of the demon of strong drink; but their cry was not heeded, and the destroyer went on devastating homes and casting souls down to hell.

The Old and the New Covenants inculcate temperance doctrines. "Gospel Temperance" is simply the acceptance of the Christian faith,

and with the Grace of God and the Love of Christ in the soul, the weakest drunkard may exclaim: "I will arise, I will follow my Redeemer, for I know in whom I have trusted."

The enemy of the human race had accomplished his purpose when *wine* was invented. That fatal event, and the language of that fallen patriarch of all nations, kindreds and tongues, rightfully or wrongfully, has been the foundation for more tyranny, more oppression and misery, than any other event, or any other declaration that ever fell from the lips of a child of earth. "Cursed be Canaan, a servant of servants shall he be to his brethren," has been a license—at least so interpreted—for the perpetuation of the most diabolical crimes that ever cursed the world. The whole system of human slavery was based upon it, and for thousands of years, millions upon millions of human beings have been made slaves, to toil, suffer and die, to gratify the avarice and promote the comfort of other millions of the race. What does all this prove? Simply this, that whenever, and wherever, in the whole space of human history strong drink has clouded the reason of many, it does not only pave the way to wrongs and outrages, but it is a wrong and an outrage on the victim whose God-given capacity is lost in its fumes. It does not simply provoke the wrath of Eternal Justice and Right and invoke a curse, but it is a curse itself.

The curse of Canaan has been made the excuse

for centuries of crime and oppression practised against and over the poor Africans. Learned men gave it as an opinion that the red-skinned inhabitants of the western hemisphere were simply tribes of the accursed race of Canaan, and therefore legitimately subject to become slaves of the Japhetic race, and the cries, agony, despair and death of millions of the inhabitants of Hayti, Cuba, Porto Rico and New Spain attest the awful earnestness with which so-called Christians endeavored to verify the justness of the curse and the necessity of demonstrating the immutable will of God respecting the accursed races. The children of Ham have groaned under unheard of calamities for more than twenty centuries. God has set his mark upon them, it is assumed, and it is not only right that the dark man, and the brown man, should be enslaved, but a sort of duty, on the part of the Caucasian race, to ill-use them for the sake of the curse of God.

It may be a little irreverent to say it; but it is true that avaricious and tyrannical man has conceived a sort of method for the government of the world by the Divine Ruler, and manifested a strongly marked disposition to assist Him in the work of administering the affairs of the universe in accordance with plans of their own conception. It was so in the matter of slavery. Men manifested very great zeal to render assistance in executing the curse which they *imagine* God had pro-

nounced against certain families of the human race. It may be well to enforce once more our proposition, that to the first instances of drunkenness on record are traceable an incalculable amount of the sufferings which have fallen to the lot of man in all ages of the world's history. Of what evils is not intemperance the parent! It has robbed honor of its throne; it has stolen the jewels of virtue; it has banished hope; it has disarmed faith; it has overthrown truth. What more? It has kindled the furious flames of Passion; it has forged fetters for slaves; it has nerved the hand of the assassin; it has raised the tempests of Hate; it has wrought untold misery; it has spread abroad strife; it sent forth the spirit of desolation; it has conjured up the demon of Ruin. Is this all? Is it not enough? But no. This cruel enemy is not satisfied with wasting the world and plundering humanity of happiness and hope. It would shut the gates of heaven and people hell with innumerable millions in eternity. Blighting all things lovely on earth, it would convert God's children into infernal fiends beyond the limits of time!

CHAPTER VI.

MODERN TEMPERANCE MOVEMENTS.

WITH the death of Augustine we may conclude the history of ancient Christian temperance movements within the pale of Latin and Greek hierarchies. Indeed, within a century after the close of the Apostolic ministry, corruption had well nigh overcome the spirit of sobriety in the Churches. Paul had been troubled with intemperance in some of his churches before the close of his ministry. Immediately after the age of the Apostles, the curse of intemperance involved the churches and made sad inroads upon the domain of that high morality which had been appealed to as one of the evidences of the divine origin of Christianity. Even before the days of Augustine, the high temperance principles which had been maintained by the Apostles and their immediate successors, had been very generally abandoned by the great teachers of what was regarded as the orthodox Church. Here and there was to be found a bishop who denounced drunkenness as a sin—a transgression of the laws

of Christ—but the majority of bishops were themselves drunkards at the period contemporaneous with the ministry of Augustine. That great man was a noble advocate of temperance principles. But he lived at a time when the church was lapsing into that condition of inactivity and corruption which for more than ten centuries obscured the laws of Christ and hung upon the movements of humanity like “the body of death,” of which the Apostle Paul speaks. Mankind was then just entering upon that long night of darkness which hung like an impenetrable veil over the face of the earth, and which historians have named “The Dark Ages.” The circumstances and conditions were all opposed to any permanent reformation of the churches, and the thunders of Augustine were all vain. He died, and the cause of temperance was left in the hands of heretics, who in no long time were subjected to the bitterest persecution by their fellow Christians.

No pen can describe the condition of Christendom during the long centuries between the fourth and sixteenth of our era. No pretense to morality was made by pastors or people. The wassail bowl passed round in conventual cloisters as freely as in turreted castles. The bishop was no wise behind the feudal baron in the extent of his excesses. Priests engaged in revelries along with the peasant. The monk forgot his asceticism and united with the knight in a “bout of good

old red wine,"—the mocker—and became oblivious of all moral obligations in the stupor of complete inebriation. The world was of one faith then. There were no protests against these awful debaucheries. Men and women repeated their prayers, it may be, with commendable regularity. But we will conclude that they were not the outpouring of the surcharged heart in thankfulness, or petition to God for his care or for his mercy ; but rather like the machine-prayers of the Thibetians—so many prayers for so much divine favor.

Then, in an evil day during this long period of darkness—a day darker than all other days—an Arabian chemist, Achmet-Ben-Housan, trying his various compounds while working among his crucibles and alembics, discovered Alcohol, and forthwith the world began to drink, no longer wine, but brandy ; and before the close of the thirteenth century intoxicants had become fearfully abundant and awfully destructive of human bodies and human souls.

And the centuries rolled on, and no voice was raised against the plague of Strong Drink. Men drank until wild, and no power appeared mighty enough to exorcise the evil spirit. Women drank wine and were drunken and debased. Men turned to the stronger potations of brandy, and reason was dethroned ; and so the progress of the race was arrested. *Karem* had produced its fruits, and science had extracted from it *a curse !*

But in the midst of thick darkness the everlasting stars shone out. After the shadows come light; after the storm cloud has passed on, the brilliant sun shines most resplendently. It had been the world's night. The very habiliments of death had enveloped the generations of man. But God's glory is able to dispel the blackest shadows; God's mercy is competent to raise up the most degraded beings; God's grace is sufficient to strengthen the weakest of his creatures; and of such make mighty instruments to carry out His divine purposes.

A besotted race cannot be happy—will not be God-fearing. It was time for a change. But the progress of mankind is slow. The movement of the human mind toward a higher plane of existence, toward a more perfect morality, is not equal in speed to the rapidity of a locomotive on a railway track. The world does not move so fast after all. Certain ideas outlive the conditions which gave them birth. The traditions and fairy stories of the ancient Hindus are reproduced, and serve to enliven the monotony of the long winter evenings around the hearthstones of the Swedish and German peasants in our times. What we call the superstitions of the illiterate and ignorant people of the mountainous districts of New York, Pennsylvania, Virginia, North Carolina, Kentucky, Tennessee and Georgia, may be traced back to the primitive Aryan race, which inhabited the plateaus of

Central Asia more than four thousand years ago. So with the wine-drinking traditions of Europe. Once established, the custom of indulgence in strong drink cannot be overcome in a day. It is a part of the domestic economy—it is interwoven in the manners and habits of the people. So it came about that some three and a half centuries ago the drinking habit was universal. Priest and people drank, and were drinkers, at least one day out of the seven. There were no Sunday laws before the Protestant Reformation.

In the age of Luther and Zwinglius and Calvin the manners and social habits of the people were very different from the fashions of the present age. The influence of the Reformers was not great enough to effect an immediate change. It required time for the growth of opinion to consummate a revolution in the old ways. The age of miracles was past.

We know not how we can better illustrate the point we have been endeavoring to make clear, than by introducing a brief account of the ceremonies attending the coronation of Anne Boleyn as Queen of England. Of course that was an occasion of a great public fete. Henry VIII had defied the court of Rome, and taken the important step of putting away his wife, Catharine of Arragon, in order to espouse her maid of honor, Anne Boleyn, in defiance of the Church; in fact he was in full rebellion against

the Roman Catholic hierarchy, and under such circumstances would naturally seek to convert the occasion into one of great pomp, in order to impress the populace.

A historian describing the ceremonies attending this important event, is very particular in his description of the street parade and the magnificent preparations which had been made to properly impress the English people with the importance of the step taken by their sovereign. Fountains were erected, and instead of water, wine flowed in them. Conduits were constructed on all the streets through which the regal pageant passed, and in them wine flowed, to which all the people had access. The whole populace of London became intoxicated, and we are informed that "the night was given up to orgies not easy to be described."

At the coronation of King Edward VI a similar pageant was provided, and all London became drunk.

The austere reformer, Calvin, was a promoter of temperance at Geneva, not so much directly as indirectly. Though he inculcated the duty of sobriety as becoming to Christians, yet it was not constituted a dogmatic article of faith. The stern Sabbatarian laws adopted by the Reformed Council, and rigidly enforced by the municipal police at Geneva, greatly contributed to the reign of temperance in that city. It may be well to state, in this connection, that previous to the in-

auguration of the reformation by Luther, Zwinglius and Calvin, there were no Sunday laws, and the day had before been a holiday devoted, not to religious worship, but to general festivities and pleasure seeking. It was on the Lord's day that the populace found time to attend theaters, bull and cock fights, dances, and other places of like character, and to indulge in their weekly sprees. Drunkenness and all sorts of dissipation and debaucheries characterized the observance of Sunday in the ages anterior to the Reformation. At Geneva, Calvin's influence was sufficiently powerful to secure the enactment of laws which interdicted all sorts of amusements on the first day of the week, and forbid all manner of trading and trafficking, and absolutely prohibited the vending of wine and other strong drinks. These laws were enforced with rigorous severity. Geneva, which had once been one of the gayest and most dissipated cities in Europe, became one of the quietest places in the world. Of course, when the people could no longer assemble in the wine houses and taverns on Sunday, they became far less dissipated, because they had no time to get drunk on other days of the week.

John Knox exerted an immense influence in favor of temperance in Scotland, by his stern adhesion to Sabbatarian ideas. The taverns and wine houses were silent and deserted on Sundays, and the revelries which had formerly characterized the observance of the day, were abolished,

In the Puritan days of England, the drinking customs of the people were much modified. Cromwell's "Ironsides," like Constantine's "Thundering Legion," were not drinkers of wine or strong liquors, and, as soldiers, they were invincible. But to say that the habits of the people of England, or, indeed, of any part of Europe, before, or for some hundreds of years after, the Reformation, were temperate, would be to make an assertion not borne out by the facts of history.

The town council of East Hampton, Long Island, in order to "stop the progress of intemperance," passed an order in 1651, "that no man shall selle any liquor, save only such as are deputed thereto by ye town; and such man shall not permit it to youths, and such as are under ye control of other men, to remain drinking in ye inn at unseasonable hours; and such persons shall not have above half-a-pint at a time among four of ye men."

The order was amended during the year 1655, making stringent provisions to "prevente debaucherie among ye Indians." This decree of the town council of East Hampton provided among other things :

"That alle men are by these presents warned that they shall not selle any liquors whatsoever to ye Indians; nor shall any one whatsoever send unto ye said Indians any liquors, nor employ any one to selle spirituuous liquors, or send it to ye Indians; but any one may selle or give to ye Indi-

ans—for present drinking—not above two drams at one tyme. All are warned as to this, and shall not selle but to such as are sent by the Sachem, and shall bring a written ticket from him, which sayd ticket shall be given to ye Sachem by ye town and he shall not have above one quart at one time.”

The colony of Virginia adopted a new Constitution during the year 1676, in which was a provision that “The sale of ardent spirits is absolutely prohibited throughout the whole country.”

Religious societies protested against the use of ardent spirits at funerals in the year 1760.

The Friends abolished the use of ardent spirits, so far as their societies were concerned, in 1762. In the same year ministers declined to officiate in Virginia, when ardent spirits were introduced at funerals.

A general warfare was waged against intemperance in the struggling colonies in 1776.

The first law of congress against the manufacture of whisky passed by congress in the following words, Feb. 27, 1777:

“*Resolved*, That it be recommended to the several legislatures in the United States, immediately to pass laws the most effective for putting an immediate stop to the pernicious practice of distilling grain, by which the most extensive evils are likely to be derived if not quickly prevented.”

The first American temperance society was organized during the year 1789. More than two

hundred farmers of Litchfield county, Connecticut, formed an association to discourage the use of intoxicating liquors. They resolved that they would not use any kind of distilled spirits in doing their farm work that season.

In 1790 was published, in Philadelphia, a volume of Temperance Sermons, supposed to have been written by the celebrated Dr. Benjamin Rush. They created great interest among the medical men of that time.

On the 29th of December, 1790, the following document was sent to the Congress of the United States :

To the Senate and House of Representatives of the United States, the memorial of the college of physicians in the city of Philadelphia, respectfully sheweth :

That they have seen with great pleasure the operation of the National Government, which has established order in our country.

They rejoice to find among the powers which belong to this government, that of restraining by certain duties the consumption of distilled spirits in our country. It belongs particularly to men of other professions to enumerate the pernicious effects of these liquors upon morals and manners. Your memorialists will only remark that a great portion of the most obstinate, painful and mortal disorders which afflict the human body are produced by distilled spirits; and they are not only destructive to health and life, but they im-

pair the faculties of the mind, and thereby tend equally to dishonor our character as a nation and degrade our species as intelligent beings.

Your memorialists have no doubt that the rumor of a plague, or any other pestilential disorder which might sweep away thousands of their fellow-citizens, would produce the most vigorous and effective measures in our government to prevent or subdue it.

Your memorialists can see no just cause why the more certain and extensive ravages of distilled spirits upon life should not be guarded against with corresponding vigilance and exertion by the present rulers of the United States.

Your memorialists beg leave to add further, that the habitual use of distilled spirits in any case whatever, is wholly unnecessary; that they neither fortify the body against the morbid effects of heat or cold, nor render labor more easy or more productive, and that there are many articles of diet and drink which are not only safe and perfectly salutary, but preferable to distilled spirits for the above mentioned purpose.

Your memorialists have beheld, with regret, the feeble influence of reason and religion in restraining the evils which they have enumerated. They center their hopes, therefore, of an effectual remedy of them in the wisdom and power of the Legislature of the United States; and in behalf of the interests of humanity, to which

their profession is closely allied, they thus publicly entreat the Congress, by their obligations to protect the lives of their constituents, and by their regard to the character of our nation and to the rank of our species in the scale of beings, to impose such heavy duties on distilled spirits as shall be effectual to prevent their intemperate use in our country."

This document was signed by Dr. John Redman, president of the college, and Dr. Samuel Powell Griffiths, secretary of the faculty.

Dr. Benjamin Rush unfolded the banner of Total Abstinence during the year 1794, in a celebrated work entitled "Medical Enquiries into the Effects of Ardent Spirits on the Body and Mind." This book created no little stir, and had an immense influence in kindling an interest in the subject of intemperance.

The year 1795 is remarkable in the history of the temperance cause only on account of the appearance of one of the most singular *morceau* of temperance literature ever produced. One James Chalmers, an humble citizen of Nassau, N. J., had become a victim to strong drink to such an extent that he could not control himself; whereupon he issued the following ultimatum to the vendors of liquors:

"WHEREAS, The subscriber, through the pernicious habit of drinking, has greatly hurt himself in purse and person, and rendered himself odious to all his acquaintances, and finds that

there is no possibility of breaking off from the said practice but through the impossibility to find liquor, he, therefore, begs and prays that no person will sell him for money, or on trust, any sort of spirituous liquors, as he will not in future pay for it, but will prosecute any one for action of damage against the temporal and eternal interests of the public's humble, serious, and sober servant."

This unique document was signed by James Chalmers, and witnessed by William Andrews. We are left without information concerning the result of his earnest effort to reform.

The year 1797 was memorable for the decided stand in favor of temperance taken in the quarterly conference of the Methodist Episcopal church of Virginia. A resolution was passed which pledged the honor, as well as the words of the members as Christians, not only to abandon the use of ardent spirits themselves, except as a medicine, but also to use their influence to induce others to do the same.

The Presbyterian Synod of Pennsylvania, during the year 1798, adopted a temperance platform pledging their ministers to abstain from the use of intoxicating liquors, and enjoining upon them the duty of preaching against its use by the people.

In consequence of the action taken by these influential ecclesiastical bodies, and the many sermons preached soon afterwards on the evils of

intemperance, a sort of temperance revival sprang up which eventually brought forth good fruit. Some of the temperance sermons preached about this time have been published, and copies of them still exist.

The first Total Abstinence society in the United States was organized in Virginia by Micajah Pendleton in 1804. The pledge written by this pioneer in the cause of temperance, does not differ materially from the pledge taken by modern temperance reformers. It appears that a large number of Pendleton's friends in the valley of the Shenandoah, became teetotalers under his leadership. The date of the formation of this first of American Total Abstinence associations is not very accurately fixed. The weight of evidence is in favor of the date given above.

An association of Paper Manufacturers, to promote temperance in Philadelphia, especially among journeymen paper-makers, was formed in 1805. This association had for its object, to improve the art of paper-making, and to ameliorate "the condition of worthy unfortunate journeymen and their families." It was stated that these objects of charity were made so by the use of strong drink. The members of the association therefore resolved "to put forth every energy to restrain and prohibit the use of ardent spirits in their respective mills."

The beginning of the year 1808 witnessed the earnest efforts of Dr. B. J. Clarke in the cause of

temperance. Dr. Clarke, who resided at Moreau, Saratoga county, New York, had for sometime witnessed with alarm and distress of soul the rapid progress of the demon passion for strong drink. One day, happening to meet a neighboring clergyman, the Rev. Lebbeus Armstrong, he exclaimed, "We shall all be a nation of drunkards, unless something be done to arrest the progress of intemperance." "Well," replied the clergyman, "We must do something—we *must* do something."

The doctor and clergyman being of one mind, the two went to work "to do something." The result was a constitution for a temperance society was prepared by Dr. Clarke, and forty-three gentlemen united with them to constitute "The Union Temperate Society of Moreau and Northumberland," which Society was formally organized April 13th., 1808. This society would not be regarded as an orthodox temperance organization if it were in existence to-day. They proposed to be *temperate*, that was all, as is shown by the following extracts from the constitution prepared by Dr. Clarke :

Section 1 of Article IV. "No member shall drink rum, gin, whisky, wine, or any distilled spirits, or composition of the same, or any of them, except by advice of a physician, or in case of actual disease (also excepting at public dinners), under a penalty of twenty-five cents; *Pro-*

vided, that this article shall not infringe on any religious rights."

Section 2, of the same article, provided that "No member shall be intoxicated under penalty of fifty cents."

Another section denounced a penalty of twenty-five cents against any member who should offer any of the inhibited liquors to another person to drink.

The aims and purposes of this society were in the right direction. It was not what would be called, in our times, a strict temperance association; but it must be remembered that at that time intemperance was interwoven with the manners and customs of the people.

This "Union Temperate Society of Moreau and Northumberland" has been claimed, erroneously, by many writers on the history of the temperance movement, as the very first association in behalf of temperance organized effectually in this country. It is certain that Micajah Pendleton had a society organized in Virginia, that it held regular meetings, that it was based on total abstinence, that it was in existence as late as 1809, and that Micajah Pendleton's pledge was written, signed and made the basis of a total abstinence temperance society not later than the year 1805, seems to be a well established fact.

A total abstinence society was organized in Greenfield, Saratoga county, New York, in 1809. Concerning its work, we have scarcely a single

fact. It seems to be well established that such an organization came into existence, but as to the numbers enrolled and the value of the influence exerted we know little. The facts and circumstances connected with the organization of this band of temperance men, were set forth some years since by a writer in the New York Observer, and that communication is almost the sum total of the history of the society transmitted to posterity.

The Moreau and Northumberland society must have been thoroughly organized, as there are in existence records of its regular meetings up to the year 1822, a period of fourteen years from the date of its organization.

At this time, throughout the whole extent of the United States, there were not more than four temperance societies in existence. The whole number of persons enrolled in the cause of temperance probably did not exceed five hundred. As we have seen, the Methodist preachers of Virginia, and the Presbyterian ministers of Pennsylvania, had enlisted in the cause of temperance. But not *all* the ministers of these denominations had any earnest convictions on the subject, and from many of them no warning voice to the people to whom they ministered went forth. Intemperance was the rule, sobriety the exception, in those days. In New England, for instance, the vast majority of the people, and a large proportion of the teachers of morals and religion of all

denominations, were habitual rum-drinkers. The very customs and manners of the people were based on habits of intemperance. In every house, however humble and however poverty stricken the inmates, it was deemed essential to have the bottle always filled with distilled liquor. The poorer sorts in the North and East drank rum. The rich had a variety of liquors, such as French brandy, rye whisky, peach brandy, apple brandy, gin, rum and imported wines. The ladies drank too, in those days, and the wealthy farmer, merchant or professional man, always deemed it a part of duty to provide liberally of wines, cordials, and various sorts of liquors for the female members of the household. Everybody drank intoxicating liquors. Its presence in the house, and presentation on the arrival of a visitor, was a mark of gentility—the test of hospitality.

CHAPTER VII.

PREVALENCE OF INTEMPERANCE IN AMERICA.

THERE existed a pressing necessity for an uprising against intemperance in the United States in 1810. As we have before stated, at this time there were not more than four or five temperance organizations within the borders of the United States, and the whole number of pledged temperance advocates did not exceed five hundred, if we exclude from this enumeration the Methodist and Presbyterian ministry, officially required to be temperate, and the individual ministers of the Congregational, Baptist, and Episcopal churches, who, from conviction of the sinfulness of drunkenness, were advocates of the cause of temperance. About this time, too, the Society of Friends had commenced an agitation within their own meetings favorable to the cause. Intoxicating liquors at funerals had been inhibited by their Yearly Meetings. This custom of drinking on such solemn occasions as the death of a friend, can be traced back to the Asiatic home of the Aryan race. *Vodhka*, which is a kind of whisky distilled from wheat, is drank in enormous quan-

tities in Russia on the occasion of a death. Among the peasants, the last rouble is expended—not on costly trappings and display—but for *vodhka*, in which the survivors may drink to the memory of the deceased. The *coronach* among the Scotch, and the *wake* among the Irish, are customs inherited from ancestors who lived in the far away past. The Usbek Tartars and the inhabitants of Samarcand alike maintain the *wake*, at which large quantities of *kumi*, a drink made from fermented mare's milk, are consumed. So we see that the habits of people once fixed are exceedingly persistent. The traces of ancient habits and manners have survived the migrations of the race, modified, it may be, by environments, but still clearly and distinctly marked. The custom of getting drunk when a friend or neighbor passed to the other sphere of existence, was transported to this continent with the earliest immigrants. Hence the necessity for the resolutions of several religious conventions about the close of the first decade of the present century. The abolition of this custom of funeral intoxication was an important step in the direction of reform in the drinking habits of the people.

The temperate societies instituted about the beginning of the present century would not be regarded as orthodox temperance bodies in these times. There were no such austere societies in existence three quarters of a century ago, as our modern Sons of Temperance, Rechabites, Inde-

pendent Order of Good Templars, Friends of Temperance, and the Royal Purple Reform Clubs. As we have seen, the "Union Temperate Society of Moreau and Northumberland" permitted its members to drink at public dinners, and whenever they were sick—and they were, of course, the judges of their own physical ailments. To become intoxicated subjected the delinquent to a trifling fine of only fifty cents. Micajah Pendleton's society was probably a strict temperance organization, but the evidence shows that all others were designed merely to induce their members to be moderate drinkers.

It is impossible, with the facts before us, not to understand that the custom of drinking was universal. Behind the revealed facts we discern a dark picture of the condition of society in the beginning of the present century. It may not be uninteresting to present, in this place, a picture of the drinking customs of the people of the United States as late as seventy years ago. And this presentation of facts also illustrates the necessity which existed for a temperance revival.

An old newspaper file, "The Weekly Mirror," published in New York in 1810, and another file of the "Inspector," issued in 1807, lie before me. From communications published in these journals, and other sources of information which the author has consulted, the following account of the manners and customs of the times is made up.

It was essential that all disposed to manifest hospitality toward visitors, whether friends or strangers, should be provided with "something strong" to offer as soon as "the company" crossed the threshold. The traveler, on arriving at a farm-house even in the most remote country districts, on entering the house was conducted at once into a room where whisky, brandy or rum, water and sugar were produced, and he was invited to "help himself to a little something to strengthen him after the fatigues of the journey." In the better class of farm-houses, the traditional side-board occupied a conspicuous position in "the big room"—the old name for parlor. On this piece of furniture was always to be found a stock of liquors sufficient to set up a modern saloon keeper in business—old whiskies, French brandy, apple and peach brandies, Port and Malaga wines, all in great cut-glass decanters. By the side of these bottles were a water pitcher, a sugar bowl, a spoon dish, and, in its season, mint, tansy and other aromatic and bitter herbs with which the old-time people were accustomed to flavor their "liquor." Into this apartment every visitor to the mansion was ushered, and the host, pointing to the decanters, insisted upon the visitor refreshing himself with a "good square drink of old rye, French brandy and sugar," "peach and honey," a "mint julep," a "tansy dram," or at least a glass of Port or Malaga. In less pretentious homes the variety

of liquors was not found, but the supply was, nevertheless, equally abundant. Apple brandy was a staple in the Middle States, and that or corn whisky could always be found in the humblest cabin. In New England rum ruled. That could be found in the lordly mansion of the rich merchant and banker, and in the farmhouse or the cottage of the laborer. In Virginia and the states south of it, peach brandy and corn and rye whiskies, together with a variety of imported wines, were consumed in large quantities. "Old peach" and "corn juice" could always be obtained. Even the hunter's lodge in the wilderness was seldom without a liberal supply of these essential stores.

Said an old gentleman a few days ago, to the author: "My memory extends back almost to the beginning of the present century. I have a distinct recollection of the social customs of the people when I was a young man. My father resided on a farm, and right in front of the old house a much traveled highway passed. I suppose there never was a day during those years when at least twenty or thirty travelers did not pass that way. Our house was a general neighborhood center, as the country store and post-office were located on the road-side, only a couple of hundred yards away from the farmhouse. I suppose from the time my father was married and became master of an establishment of his own, there was not a week when





"WARMING UP."

he did not have an ample supply of liquors of almost every kind. I shall never forget the manner in which my father and some of his neighbor farmers used to pass their summer evenings. Half a mile from the house, in a large grassy lawn, overshadowed by mighty forest trees, a clear, cold spring of water bubbled out from under a hillside. Along the spring-branch grew luxuriantly immense beds of peppermint and other aromatic plants. Our home was too far south to permit ice freezing; so from necessity cold water springs were esteemed as valuable. In the long summer evenings, my father, with half a dozen or more of his friends, would repair to the great spring, near which, under the wide-spreading branches of an oak, tables and rustic seats were provided. A huge jug of old rye whisky, an immense dish of sugar, and spoons and tumblers, were brought forth from the spring-house, fresh mint was gathered from the margin of the little branch that meandered through the valley, and the party of friends, 'in bouts of julep,' whiled away the time for hours together. On such occasions, some one of the party always became heavily intoxicated. I have known the whole party of six or eight men to become too much intoxicated to get home, and servants would come with teams, tumble them in, and haul them away."

On being asked what effect upon the health and prosperity of this convivial coterie was

produced by such constant imbibation of intoxicants, the old gentleman replied with trembling voice and sad expression: "What effect, you ask? The effect of *ruin* to all of them in time. I have felt the effects of the bad customs of those times. My father, from a convivial moderate drinker, went on and on, until he cared no more for either himself or his family. The ample fortune which once he possessed, vanished. My mother, sorrow-stricken, could endure no more, and faded away ere the summer of life was over. Decay seized upon the neighborhood. Then the dissipated old proprietors were put out to satisfy creditors and the old population vanished; but not until desolation had settled upon the fine estates in the vicinity. My father awoke at last to the realization of the horrible life he had led, and after a severe struggle conquered the gnawing appetite for strong drink. But he was like the thunder-scarred oak in the midst of the forest. All around him was changed, and the remaining days of his life were one long inconsolable regret. Lonely he wandered around the place—fortune and friends all gone—without a home, and without the presence of the loved and lost, his gray hairs were soon brought in sorrow to the grave. I was a wanderer then, I had reached man's estate, I had become a drunkard and a vagrant. For nearly twelve years I wandered up and down the earth, a miserable loafer and tramp. At last I was brought to see the error of

my ways through the mercy of God. I fought the demon with desperation; I conquered. I married, settled, went into business, succeeded, and have had peace, contentment, prosperity and happiness since I cast away the poison-cup. I am old now. My sons and daughters are happily settled. I only wait for the summons to go home. But while I abide here I shall not cease to warn all to shun the fatal snare of the Evil One."

When asked the question whether all did not drink liquors when he was young, the octogenarian replied :

"Yes, that is to say, nearly all did, both saint and sinner, pastors and people. You could not enter a cabin anywhere without being confronted with a jug, 'tickler,' or a 'black betty.' The vagrant, drunken tramp of those days had no trouble in securing his bitters. A man was esteemed a paragon of meanness if he was known to refuse 'a fellow a little something to drink.' It was better whisky they had in those days than the vile stuff they use now. It took more to kill, but it generally cut down its victim at last. And this is the cursed stuff that everybody felt called upon to offer you as soon as you crossed their door step, in order to proclaim their good will toward you. Hospitable poisoning I should call it now. But, in the old days, when I was a youth everybody kept liquor in their houses, and they offered it to everybody who came to see them,

whether on a mission of a purely business nature, or through motives of friendship. The first testimonial of regard offered by the parishioner to the pastor who called upon him was a glass of toddy."

The reminiscences of the venerable gentleman given above accord with the received history of that period. Intemperance was general everywhere. It had even invaded the school room and the sanctuary. The solemn chamber of death was frequently converted into a hall for Bacchanalian revelries. There are men alive to-day who, in youth, attended schools presided over by masters with red noses, bloated cheeks, bleared eyes, and muddled brains, whose constant companion was a "tickler"* of whisky. The author recalls a scene which was enacted within the sacred enclosure of church walls in a Western State not more than a quarter of a century ago, which, to some, would appear as outrageously sacreligious. Nothing was more common than for people to go to church with a "tickler" in the pockets of their best coats.

Deacon Strawn was a pillar of the church of Laodicea—not the ancient city of that name—and was exceedingly devout. He was also somewhat down on tickler carrying as a general rule. He had heard of the Washingtonian movement, and

*This name was given to a peculiarly shaped corrugated glass flask. It was carried usually in a side pocket, and when full contained about a quart. The word, it is believed, belongs especially to the South and West. "Hello thar !—han' out that thar tickler,"—Southwestern Scenes, page 32

had understood that there was a society called the Sons of Temperance. Some one had given him a few copies of a temperance paper, and on occasion Deacon Strawn had ventured to repeat to the brethren at prayer-meetings some of the arguments he had read, and illustrated them by affecting anecdotes which he had seen in the papers. But tickler-bearing was one of the crosses which the brethren at Laodicea took up with un murmuring alacrity. There were brethren who thought, and even quietly insinuated, that Deacon Strawn need not display quite so much zeal and valor, since as they had "heard his own skeerts were not quite so clare that he should be constantly provokin' the brethren to more active zeal." And the brethren of Laodicea were probably right, for Deacon Strawn wore an illuminated nose, a purplish-red pair of bloated cheeks, and was decidedly unsteady in the use of his hands.

There came a day of disaster to Deacon Strawn. It was a Sunday. The church of Laodicea was thronged by an immense audience. It was what was called "a Union Meeting," that is, the regular semi-annual day of communion. The good pastor, a man who had very decided convictions that "a little good old rye was good for the body of man as well as an aid to the spiritual life in the soul," occupied the pulpit. Now, Deacon Strawn was a singer. It was inspiring to see the beatific expression of the deacon's

countenance as he rolled out, in quavering voice, "When I can read my title clear, etc." The deacon had got into the middle of the hymn on the occasion under consideration. He evidently felt happy. It so happened that old brother Dan Sartsfield occupied a seat by the side of Deacon Strawn, and when the deacon was most enwrapped in devotion through song, brother Dan cautiously and carefully examined a certain suspicious protuberance of the deacon's side pocket. The result of his examination induced him to believe that a quart "tickler" rested close up against the deacon's heart. To test the correctness of this opinion, about the time the singer was reaching the close of the hymn, the guileful brother contrived an accident, which brought the top of his heavy hickory cane with great force against the outer side of Deacon Strawn's "tickler." There was a crash of breaking glass; a stream of fluid poured down the deacon's side to the pew, and thence flowed in a rivulet along the floor in front of the pulpit. Of course the deacon was confused, and brother Dan was profuse in apologies, and the remainder of the congregation enjoyed an audible smile. The beloved pastor rose, smoothed down his white locks, adjusted his spectacles, looked over the congregation with a sort of half-regretful, benevolent expression, took in a sniff of the ascending aroma, and plaintively remarked: "Brethren and sisters, it appears that there has

been a great waste of the oil of gladness somewhere around here this morning," and, looking at Deacon Strawn in the most sympathizing manner, he proceeded to draw a moral from the circumstance of the deacon's broken "tickler," and the consequent waste of so large a quantity of the "oil of gladness," otherwise called "old rye." But what of the deacon? Well, that worthy pillar said he had been ailing for some time and had just got a little good spirits for medicinal purposes. Brother Sartsfield remarked that he was "mighty sorry for Deacon Strawn; for, judging by the amount of medicine—i. e., 'old rye'—he consumed, he must be the most constantly ailing man that belonged to the church of Christ at Laodicea."

The above is no fancy sketch, but a plain narration of an actual occurrence at a church in one of the Western States. It might have occurred almost anywhere, fifty or sixty years ago.

It is impossible to convey to our readers an adequate idea of the deplorable condition of American society at the close of the first decade of the present century. The vice of intemperance had invaded almost every household. The laboring classes were strongly addicted to drunkenness, and scenes of brutality, strife and bloodshed were occurrences of every day life—especially in the small towns and villages. Morning, noon and evening witnessed the appearance of the jug and grog cups. Fathers and mothers

drank toddies, mingled the strong drink with sugar and water and gave it to their children. Rich and poor, male and female, old and young, all drank. The delicate lady took it to give her strength; the strong woman drank it in order that she might continue strong; the blooming maiden drank because she did not want the roses to fade. When it was cold, people drank to create warmth; when it was hot, men drank to cool themselves off. Whisky was regarded as a sort of catholicon—a universal panacea. We give the above as a fair statement of the drinking habits of the people in large sections of country, where women as well as men were addicted to habitual drinking. But justice compels to the admission that in those days of universal drinking in the greater portion of the United States the women were comparatively temperate.

It is a noteworthy fact that in some communities where the men unanimously agreed that drunkenness was no crime and carried with it no stigma, that Christians might drink and carouse without being grievous sinners, the women, subjected as they were to all these vitiating influences, remained temperate, modest and chaste. Thus their example was still left as a rallying point in effecting the regeneration of their husbands, brothers and sons. If woman brought sin into the world, as has been charged, she has also been a potent factor in all efforts to effect a reformation of mankind. And it appears that

there have been times when but for woman, the world would have been remanded to a condition of bestial degradation, the full extent of which it is impossible to conceive or describe.

It is not easy to imagine the condition of this country in 1810. The ministers did not preach temperance then as a part of their ministerial duties; church members were not required to be strictly temperate. The laws of hospitality, as developed in this country, required that strong drink should be offered to the wayfarer on entering the house of a fellow-citizen; pledges of friendship and neighborly amenity were sealed in potations of alcoholic liquors.

With the great moral influence of the churches practically indifferent to the mighty evil that stalked abroad in the land; with the social habits of the people firmly fixed in favor of drinking customs; with a majority of the physicians prescribing wines and liquors as stimulants and tonics; with the tremendous power of the press positively committed to the interests of intemperance; with politicians to encourage drunkenness by ridiculing sober-minded men; with abundant facilities for the cheap production of alcoholic liquors; with a vitiated public sentiment which attributed no disgrace to occasional sprees; with a society organized to shield the victims of intemperance from the consequences of their folly, what grounds were there for entertaining a hope that the demon would soon be

vanquished? And yet, in that dark night of the temperance cause, there were, here and there, glimmerings of light, like candles burning in the depths of caverns, around which gathered earnest souls who prayed for the dawning of the morning light of redemption.

CHAPTER VIII.

SOME OLD TIME TEMPERANCE SOCIETIES.

As we have shown in a previous chapter, the people of the United States were generally addicted to drunkenness—at least to habitual dram-drinking—which very naturally led to periodical fits of inebriety. The men testified their mutual regard for each other by joining in taking a glass of ancient spirits together, and the ladies celebrated the casual visits of female friends with an offering of the latest fashionable *liqueur*. Ministers of the gospel, as a rule, imagined that they could pray with more unction and preach with more power by taking a little something to stimulate the faculties. There is still extant an account book of the South Society, in Hartford, of the date of 1784. It was on the occasion of the ordination of a minister, and was a bill of expenses for keeping ministers presented by the keeper of a house of entertainment. The document bears date of May 24th. Among the items mentioned are mugs of toddy, cigars, and pints of wine. One of these bills contains a charge for “15 boles of punch, 11 bottles of

wine, 5 mugs of flip and 6 boles of toddy." This for one day.

In the summer of 1811 the General Assembly of the Presbyterian Church met in Philadelphia. Before this influential body of Christian ministers and eminent laymen, the distinguished Dr. Benjamin Rush appeared, and in a noble appeal urged the Church to adopt some scheme that should arouse the public mind to the dangers which threatened the Church and the Nation growing out of the wide-spread prominence of intemperance. The Assembly appointed a committee, among the members of which were Rev. Drs. Romeyn Richards, Gardiner Spring, Miller Milledoler and others, who were instructed "to devise measures which, when sanctioned by the General Assembly, may have an influence in preventing some of the numerous and threatening mischiefs which are experienced throughout our country, etc."

In the same year, 1811, a temperance society was organized in Weathersfield, Connecticut. As to the particular nature of this association and the amount of good accomplished through its agency we have no information.

The next year, 1812, the committee to which was referred the overture of Dr. Benjamin Rush to the General Assembly of the Presbyterian Church made its report, and that influential denomination of Christians adopted its recommendations, and was thus fully committed to

the cause of temperance; not total abstinence, for the doctrine had not at that time become established. The ministers of the Presbyterian church were now instructed "to deliver public discourses on the sin and mischief of intemperate drinking," and they were further admonished "pointedly and solemnly to warn their hearers, and especially members of the church, not only against actual intemperance, but against all those habits and indulgences which may have a tendency to produce it."

A movement began among the Congregational ministers of Connecticut in favor of temperance as early as 1811, at the General Association held in Litchfield. But it came to naught. The committee appointed to inquire into the evil reported that they had investigated the subject referred to them for consideration, and had "ascertained that the evil was tremendous, and was still increasing; but your committee cannot see that anything can be done to arrest its progress."

Dr. Lyman Beecher had just then been settled over the congregation at Litchfield. He was deeply interested in the cause of temperance. He was not satisfied to yield to the great foe to Christian morality. Through his influence, the General Association appointed another committee, and Dr. Beecher was made its chairman. A report from this committee was immediately made. In this a recommendation of total abstin-

ence from strong drink by individuals and families was made. This recommendation was deemed absurd by many. It was regarded as ludicrous and impracticable. What! Men not to be permitted to take an occasional drink!

During the same year the Consociation of Fairfield County, Connecticut, resolved to begin the reform within their own body; and besides excluding all spirituous liquors from their meetings, they in the year following published a public appeal against the usages of society touching the drinking customs prevalent, which is supposed to have been written by the Rev. Heman Humphrey, afterwards president of Amherst College. In that appeal we have not only a clear and conclusive argument against the drinking habits of the people, but also a strong indictment of the rum traffic. This document is also remarkable for containing some of the earliest distinct utterances in favor of total abstinence from all intoxicants, and the duty of the individual and the state to carry out the suppression of the enormous vice. In that document we find the following:

“The remedy we would suggest, particularly to those whose appetite for drink is strong and increasing, *is a total abstinence from the use of all intoxicating liquors.* This may be deemed a harsh remedy, but the nature of the disease absolutely requires it.”

The twelfth day of February, 1813, witnessed

the formation of the first state temperance organization. This act was consummated in the hall of the Union Bank of Boston, and the name selected was "The Massachusetts Society for the Suppression of Intemperance." Hon. Samuel Dexter was made president. Among his associates in the movement were John Lathrop, Isaac Rând, Jeremiah Evarts, Samuel Parkman, John Warren, Elisha Ticknor, Dudley A. Tyng, Joshua Huntington and others of like high character and social position. The object of the society was declared to be "to suppress and discountenance the too free use of ardent spirits and its kindred vices, and to encourage and promote temperance and general morality."

But this society accomplished little. It was not a temperance society in the strict sense of the term. The anniversary was duly observed, and a sermon in commendation of sobriety was preached by some distinguished minister previously selected, and then the members adjourned to a dinner spread on tables heavily laden with *wines*.

Under such circumstances no great results could be anticipated. And yet, defective as was the organization, it was not without some good fruits. County organizations were created, and the annual sermons were printed and circulated, and the result was that a higher plane was reached in the discussion of the question, and

some men began to avoid the use of liquors altogether. It was an effort to advance.

The annual sermon before the society in 1816 was preached by Rev. Dr. Appleton, of Bowdoin college, and was an elegant and eloquent plea for temperance. In that discourse he alluded to the service rendered by the society in collecting facts and disseminating information among the people, which caused inquiry and set the people to thinking, which he regarded as essential to any successful progress.

The year 1818 was not very prolific in results of the feeble temperance movements throughout the country. But the cause had been gaining strength quietly and extending the circle of influence. In Virginia considerable progress was made, and in South Carolina a number of societies were formed. The various religious denominations in the last named state adopted temperance views and gave considerable force to the movements. Along the sea coast of New England it was manifest the cause of temperance had made decided advances. In this year the legislature of Vermont issued an address to the people in which the doctrine of legal prohibition was first hinted at. This document gave something of an impetus to the movement in behalf of temperance in New England.

In 1819 it became manifest that the cause of the temperance was being advanced in a more aggressive spirit than had before characterized the

action of its advocates. The doctrine of legislative interference to suppress the traffic had now found advocates, and it was boldly claimed that it was the right of the people to put away by statutes such things as militated against the peace, happiness, morality and well-being of society. A manifesto from a New York society assumed that the state had no more right to license whisky-sellers than keepers of houses of lewdness ; and as to the license taxes, it was declared that " the evil is admitted to exist, but the tax is the price of absolution and forgiveness." But when we come to sum up the net results of the efforts of this year, the showing is infinitesimal in good effects.

Between the years 1819 and 1822 there was scarcely an incident worthy to be chronicled in a synoptical history of the temperance movement in this country. In some districts of Tennessee, Georgia and North Carolina, there was some agitation and a few feeble temperance societies were formed. At Charlotte, North Carolina, owing to the efforts of a Presbyterian minister, the Rev. Lanson R. Hall, there was something of a temperance revival, and a strong association was formed in the interest of temperance in May, 1820. This organization was maintained until 1836—sixteen years. But this was more of a church society, and was merely an adjunct to the Presbyterian Church.

In 1823 the Massachusetts Society for the

Suppression of Intemperance awoke from its torpor and showed many evidences of a quickened life. An appeal penned by the Rev. Henry Ware, of Boston, was issued "to the people of the Commonwealth of Massachusetts." This address was one of the most powerful documents in favor of temperance produced during the early stages of the temperance movement. The condition of society was portrayed in language that arrested attention. "The moral pestilence," says this appeal, "which scatters sufferings worse than death, spreads itself everywhere around us, but we are unaffected by its terrific magnitude and fearful devastation. It would be comparatively a little thing if the plague should sweep these thousands from our cities; it would be a comfort to know that they perished by the hand of God. But now they fall by their own hand, and rush downward at their own will to the corrupting grave, and we stand by unmoved; we hear with amazement and horror of those on a distant continent who in the infatuation of religious superstition cast themselves on the burning piles of their husbands, or fling their bodies before the rolling car of a monster idol. But this sudden infatuation of the multitude at home who are sacrificing themselves beneath the operations of a slow and brutish passion, hardly moves us to a momentary consideration."

This appeal assumed that the existence of the monstrous vice of intemperance and the disas-

trous effects flowing therefrom, were clear and undeniable facts. To meet this, it was declared that no man nor body of men were able to strike at the roots of the evil and extirpate the noxious poison. Only the Legislature of the Nation was reckoned able to crush it.

Thus the ground was early taken by New England temperance advocates, that exhortations, tracts, sermons and lectures could only prove a partial and inadequate remedy. By these means imperceptible advantages over the foe might be gained, a few leaves and branches might be lopped off here and there, but the trunk would remain vigorous and pernicious as ever. The power of the law should be extended to embrace the cause and the evil removed by abolishing the traffic through the instrumentality of legislation.

The appeal was not without effect. Ministers took up the subject, inquiry was set on foot, and an interest in the subject never before noticed was the immediate result.

Rev. Dr. Justin Edwards, a temperance reformer who had been for seven or eight years an earnest pleader against the use of intoxicating liquors, was particularly conspicuous about this time, wrote several tracts, among them the quite celebrated one on a "Well-Conducted Farm," which was a description of the farm as managed by its owner, S. V. S. Wilder, Esq., of Bolton, who excluded rum as part of the subsistence furnished to the laborers.

Another apostle of the cause of temperance about this time was the Rev. Joshua Leavitt of Stratford, Connecticut, who was a voluminous contributor to the *Christian Spectator*. He wrote on the principle of a total abstinence from all intoxicating liquors.

Nearly at the same time, the Rev. Calvin Chapin contributed a series of powerfully written articles to the *Connecticut Observer*, on "Total Abstinence the only Infallible Antidote." These papers were exceedingly able. The writer went to the very root of the subject, and in logic and power of argument few works on temperance from that day to this have equaled this series, and it is believed that none have been written which have surpassed them in dealing with the moral aspects of the question.

During this year a volume of sermons was published by Rev. Eliphalet Nott, D. D., President of Union College, on "The Monstrous Vice of Intemperance." These sermons were able presentations of the religious side of the question and did no little to assist in the development of a public opinion opposed to the rum-drinking customs of that time.

Thus the little streams of influence were fed from small reservoirs at first. But as they flowed on and united in their courses, they grew into great forces, and in a manner became formidable to their opponents who had at first despised their insignificance. Year by year the cause of tem-

perance advanced slowly but surely through the transition of public opinion and the force of social organizations. The temperance people of Massachusetts, indeed of all the states, happened to be persons holding the very highest social stations, so that the potent element of deference to respectability was thrown into the struggle in favor of conquering the iniquitous drinking habit. But events were not rapid in those days. Silently and almost imperceptibly the temperance cause was advancing, but there were no great uprisings such as characterized the Washingtonian movement, the mission of Father Mathew, the appearance of the Sons of Temperance, the organization of the Independent Order of Good Templars, and the more recent Women's Crusade and Reform Movements. But society was being instructed and prepared for better things. The fallow fields were being broken up, and preparations were going forward slowly to inaugurate a new idea of the duties and responsibilities of society.

The year and month arrived at last for the enemies of King Alcohol to unite in a great army to accomplish his dethronement.

There were giants in those days, and some of the leaders of the temperance movement were among them. There had been a great revolution in opinion effected since the organization of the Massachusetts Society for the Suppression of Intemperance in 1813, when a meeting of leading

temperance advocates assembled at Andover in the summer of 1825. There were many men who had not only agreed that the consumption of rum was hurtful, but that wine-drinking was baneful in its effects. The Andover meeting, while without immediate perceptible results, nevertheless, served to keep alive the interest in the work, and was the beginning of a series of movements of the most momentous character. It bore much fruit in the following year.

The great question which the leaders of the temperance movement asked at that time has not yet been answered. It was: "What shall be done to banish intemperance from the United States?" Toward the close of the year 1825, Dr. Justin Edwards took measures to call a conference of the friends of the cause at Boston. On the tenth day of January, 1826, a small company met with Dr. Edwards, and the prospects of the cause of temperance were talked about, and it was generally agreed that a strict temperance organization should be at once called into existence, broad enough to serve for all earnest men engaged in promoting the cause throughout the whole country. A committee was accordingly appointed to draft a constitution for such a society, and correspond with temperance advocates throughout the country.

A little more than a month afterward—February 13th—the conference met once more. The constitution prepared by the committee was re-

ceived and adopted. In this instrument it was declared that the object of "The American Temperance Society" was "to produce such a change of public sentiment and such a renovation of the habits of individuals and the customs of the community, that temperance, with all its attendant blessings, may universally prevail." It was provided that everything expedient should be done to promote the formation of local associations voluntarily entered into to further the aims of the society. The pledge of members was "Total Abstinence from Ardent Spirits." The first president of the American Temperance Society was Hon. Marcus Morton, of Boston. Rev. Dr. Justin Edwards, on behalf of the society, prepared an address to the people, setting forth the object and purposes of the society.

There was, at that time in Boston, a noted minister who had long been proclaiming the gospel of temperance. He was a kind of Evangelist who delighted in assailing all manner of vices in the strongholds where they were fortified. A remarkable man was Rev. Nathaniel Hewitt, D. D. He was one of the most eloquent men of his time in New England, and he was as bold as he was eloquent. There are many interesting anecdotes on record of the power which he exercised over audiences. "When I first heard Dr. Nathaniel Hewitt on this subject," writes Dr. Marsh, "I was amazed at his boldness. Every

stone was a weight of a talent, and it was of no consequence with him who was hit."

The newly organized society engaged the services of Dr. Hewitt on the first of March, 1826, to go forth as an Evangelist in the cause of temperance. Of his first effort in behalf of the society Dr. Marsh writes: "The first sermon he preached was in Dr. Spring's pulpit, and it was like the rolling of a ball among ten-pins. Several of the first men of the city went home and emptied their bottles."

With such an apostle abroad it is not a matter for wonder that the whole country was electrified. The influence of his powerful blows was felt not only in New England, but in every state in the Union. Societies were organized everywhere. There was scarcely a county in the whole country in which one or more societies were not organized.

In April of that year, 1826, a temperance journal was established in Boston by the Rev. William Collier, who failed not to inculcate through the columns of the "*National Philanthropist*" the doctrine that "Temperate Drinking is the Downhill Road to Intemperance," which he had adopted as his motto.

The *National Philanthropist* was removed in no long time to New York, and was subsequently merged in the "*Journal of Humanity*," under the editorial management of Rev. Edward W. Hooker. This paper located at Andover, was the offspring of the efforts of the American Temperance Socie-

ty, and was sustained and recognized as the organ of that association.

During this year the Rev. Dr. Lyman Beecher delivered his famous "Six Sermons" against "The Curse of Intemperance." These are remarkable productions. Seldom has the world been favored with anything finer. His thoughts were clear, lucid, powerful. His soul seemed as if on fire. We cannot forbear to make an extract from one of these tremendous discourses :

"Could all the forms of evil produced in the land by intemperance come upon us in one horrid array, it would appal the nation, and put an end to the traffic in ardent spirits. If in every dwelling built by blood the stones from the walls should utter all the cries which the awful traffic extorts, and the beams of wood echo them back, who would build such a house? What if in every part of the dwelling, from the cellar upward, through all the halls and chambers, babblings and contortions, and voices and groans, and shrieks and wailings were heard every night? What if the cold blood oozed out, and stood in drops upon the walls, and by preternatural art all the ghastly skulls and bones of the victims destroyed by intemperance were dimly seen haunting the distilleries and stores where they received their bane, following the track of the ships engaged in the commerce, walking the waves, flitting athwart the deck, sitting upon the rigging, and sending up from the hold within, and from

the waves without, groans and loud laments and wailings! Who would attend such stores? Who would labor in such distilleries? Who would navigate such ships?"

Such fearful language could not fail to arouse an interest in the subject. Even at this distant day, with the changes in the manners of the people and the modes of thought which time has effected, it is impossible to read these sermons of Dr. Lyman Beecher without a shudder. Some of his flights are tremendous, some of his pictures of the woes caused by intemperance are simply frightful. To read them thrills the soul with inexpressible horror.

Through the evangelistic labors of Dr. Hewitt, who journeyed across the Alleghanies and down through the Carolinas, the society was rejoiced at the extent of the work accomplished when it came together to celebrate its first anniversary. In sixteen states of the Union temperance societies had been organized and more than 30,000 had taken the pledge, engaging for themselves and families to abstain from the use of ardent spirits. In the space of twelve months, six state and two hundred and twenty-two county and local temperance societies had been formed.

The warfare between temperance and intemperance had now opened in good earnest. Organization was accomplishing its work. The enemy, though strongly intrenched, had suffered defeats. His defenses, though apparently impregnable,

had been badly battered. It was no longer an abstraction that men could live without the accursed beverage. Thousands of men had practically solved any doubt that might have existed. The movement against drunkenness had advanced to the high plane of a true temperance principle. The wheels were in motion ; the car of progress was moving on ; the dark night had passed ; the dawn of a brighter day had burst upon the world. Truly, the year 1826 was a memorable one in the history of the temperance cause.

CHAPTER IX.

PROGRESS OF THE TEMPERANCE MOVEMENT.

The temperance banner was now fairly unfurled. "The cold water army," as the total abstiners were called, had achieved many signal victories. In some towns where intemperance prevailed in its grossest forms, the people had shaken off the fetters and went about clothed and in their right minds. Taverns were closed and the temperate and moral members of the community thanked God, took courage and went forth to attack other strongholds held by the subjects of King Alcohol. In 1827 the medical society of New Hampshire discussed the uses and abuses of alcoholic liquors, and finally adopted a resolution declaring it to be their profound conviction that water was "the only proper beverage for man."

During the year 1828 many taverns all over the country were compelled to close for want of patronage, and not a few distilleries closed because they had no market for the liquors they produced.

Several events worthy of notice occurred in the

year 1829. On the 17th day of January of that year a meeting of temperance-workers was held at Albany which resulted in the organization of the New York State Temperance Society. This result was achieved through the instrumentality of Mr. Edward C. Delavan, a man whose exertions in the temperance cause we will have occasion to mention again in the progress of this work.

The 22nd day of February, 1829, was solemnly set apart as a day of "fasting and prayer on account of intemperance." On that day many noble temperance sermons were preached which served to keep alive the interest in the cause.

The Connecticut State Temperance Society was organized on the 20th of May in this year. The meeting which resulted in this organization was held at Hartford. President Jeremiah Day, of Yale College, was made Chairman, and Rev. Dr. Calvin Chapin was made Chairman of the Executive Committee, while Rev. Dr. John Marsh was called to fill the office of Secretary and General Agent of the association.

On the 18th of October, at a meeting of the Windham County Temperance Society, the Secretary delivered a remarkable address which was printed and circulated as a tract. In a short time 150,000 copies were disposed of. The meeting was held at Pomfret, near which town was located the scene of the adventures of General Israel Putnam's wolf-hunt. The subject of the

address was "General Putnam and the Wolf." Everybody about Pomfret was familiar with the story, and the interest excited was intense. The story was detailed circumstantially. The wolf-den was near by. The uprising of the old farmers of Pomfret against the ravening depredator upon their sheep-folds was graphically portrayed. When the interest of the people was at its height, the orator paused, and looking around, exclaimed, "We have the wolf-den here in our midst, and day after day and night after night the ravenous beast seeks its prey." It destroys not the lives of sheep, but it murders men!" And then the speaker went on to draw a comparison between the wolf of Putnam's day preying upon sheep and the awful depredations committed by alcohol upon men.

It was estimated in 1830 that there were not less than 60,000 men enrolled in temperance societies. One of the events of the year was the delivery of a great temperance speech at Detroit, Michigan, by General Lewis Cass, who declared himself a cold-water drinker, and gave it as his opinion that whisky-drinkers could not endure the same amount of fatigue as those who drank water only. Two eminent physicians, Dr. Hosack of New York and Dr. Sewall of Washington City, came out strongly in favor of temperance.

L. M. Sargent, a fine scholar and a law graduate of Harvard, commenced the publication of a series of Temperance Tales during this year.

Professor Moses Stewart, of Andover, wrote a prize essay which combated the idea that a professor of religion could consistently use alcoholic liquors as an article of luxury or traffic. This essay, which was published towards the close of the year, produced a profound sensation in the religious societies of New England.

In 1831 Dr. Justin Edwards, who may be regarded as the father of the American temperance movement, visited Washington, and, by permission, addressed the American Congress in the capitol on the subject of temperance. He also delivered a number of addresses at Georgetown, Baltimore, Wilmington, and other places. The result of Dr. Edwards' temperance missionary tour was the organization of ten societies, with an aggregate membership of more than a thousand.

The temperance cause had made substantial progress in the land, and temperance men had become a social power. Mr. Edward C. Delavan of Albany, a gentleman who had accumulated a large fortune as a merchant and retired from business when still a young man, had his attention called at an early day to the temperance cause, and became a firm convert to the principles of total abstinence. In pursuance of his convictions he caused the large stock of costly wines and liquors stored in the cellars of his mansion to be removed, and he himself entered at once with zeal in the work of promoting the

interests of the temperance cause. His time and his money were given with liberality to the work which he held near to his heart.

During the year 1831 Mr. Delavan provided means for sending the famous Evangelist of Temperance, Rev. Dr. Hewitt, as a missionary to England to help out the cause in that country. That mission was successful, and great results followed from the efforts of Dr. Hewitt.

Before the close of the year, state temperance societies had been organized in all but five of the states of the Union. These were Maine, Alabama, Louisiana, Illinois and Missouri. There were then in existence 2,200 societies with an aggregate membership of 170,000 members.

The most notable event in connection with the temperance cause in 1832 was the accession of the distinguished scholar and divine, Rev. Dr. Francis Wayland, president of Brown University. During this year that eminent man dealt some telling blows for the cause. He asked "Would it be right for me to derive my living from selling poison or from propagating plague and leprosy around me?"

It was during this year that the whole country became seriously alarmed on account of the steady march of the Asiatic cholera towards our shores. Physicians declared that persons addicted to strong drink were peculiarly liable to attack. The Board of Health of Washington City issued an order reciting that the vending of

ardent spirits, in whatever quantity, was considered a *nuisance*, and as such the sale of it was directed to be discontinued for the space of ninety days.

The General Assembly of the Presbyterian church this year denounced the use of ardent spirits even in moderation, as "a fatal soul-destroying barrier against the influence of the gospel."

General Lewis Cass, who once declared that he had never taken a drink of whisky in his life, and who was an open advocate of the temperance cause, was Secretary of War in 1832, and carried out his convictions of duty toward the soldiers under his control by issuing an order prohibiting the introduction of ardent spirits into any fort, camp, or garrison of the United States, and prohibiting their sale by any sutler to the troops.

The year 1833 is memorable in the history of the American temperance movement for several important events. Among these was the organization of a Congressional Temperance Society composed entirely of members of the executive officers of the government and members of the National Legislature. Of this society General Lewis Cass, of Michigan, was president.

Early in this year the friends of temperance, in order to meet certain phases of the opposition which had been developed against the principles of abstinence from ardent spirits, resolved to hold a great national temperance convention in

May. Accordingly, preparations were at once commenced. In March all the temperance societies held meetings and appointed delegates. A number of English societies also took measures to be represented. The meetings of the convention were intended to be held in Independence Hall, Philadelphia. But when the time arrived and the delegates began to assemble, it was found that all of them could not get within the walls of that structure, and an adjournment was had to the Fifth Presbyterian Church on Arch street. The convention was attended by four hundred and forty delegates, representing societies in every state in the Union. Several English temperance advocates were also present.

One of the immediate results of this National Convention was the formation of the United States Temperance Union, composed of the members of the American Temperance Society of Boston and the officers of the several state temperance societies.

This association was not very fruitful in works, and accomplished little in the way of advancing the cause. Some years afterwards, at a meeting of this organization, the name was changed to "The American Temperance Union," and it at once entered upon a career of great usefulness, and in a long course of years has accomplished much good.

It was during the year 1833 that state temperance conventions were held in Worcester, Massa-

chusetts, with the Governor of the State as president, at Hartford, Conn., at Milledgeville, Georgia, Columbus, Ohio, Utica, New York, Jackson, Mississippi, and Richmond, Virginia. At all of these the use of ardent spirits was denounced as demoralizing and ruinous.

The State of Georgia is entitled to the honor of leading in legal measures for the suppression of the traffic. A law was passed banishing all intoxicating liquors from Athens, the city in which the State University is located, and the authorities in Liberty county, containing a population of more than 8,000, would not grant permission for the sale of a drop of any kind of intoxicating liquors. It was said, "You can't get a horn of whisky in Liberty county." Some cases were carried into court to test the right of municipal and county officers to refuse license to sell whisky, and the court sustained the officers.

At the convention in Jackson, Mississippi, a number of eloquent addresses were delivered, and the platform adopted took more advanced ground than had been taken by the New England temperance agitators. It asserted the right of the people to say whether or not they would permit the sale of ardent spirits in their community; it claimed for the state the power to prohibit the manufacture and traffic in liquors, and called upon the people to demand of their representatives the enactment of such laws as would enable

the people of each town "to protect themselves against the introduction of spirituous liquors, if a majority of the people of such town declare their opposition thereto."

In New England and New York the work was proceeding steadily forward. Brilliant advocates of the cause were appearing almost every day. While the old war-worn veterans, like Edwards, and Hewitt, and Marsh, and Stewart, Delavan, Parkman and Wilder were dealing sledge-hammer blows against the enemy.

The year 1834 was marked by few incidents of a startling character in the temperance movement. There were a large number of state conventions held in the beginning of the year. But the action taken in most cases was simply a re-affirming of principles already announced.

In February of this year, a convention was called for the state of Maine. The leaders in this movement followed in the footsteps of their friends in Massachusetts, and the action of the convention was merely an adoption of the principles and policy of the Massachusetts temperance conventions.

On the 4th of March, 1834, the first state temperance convention ever held in Missouri met in St. Louis. The temperance forces were not numerous then in that state. The attendance at this convention was small, and public sympathy was not with the object which called them together. Nevertheless, it was not essential

to the men who met on that occasion to know that they had the good wishes of the public. They were men who believed drunkenness to be a sin, and they denounced it as "the bane of civilized countries, the curse of human society, and an enemy to the well-being of the country that must be met at every hazard and fought until vanquished."

In the year 1835 commenced the agitation of the *No license* issue. The government had apparently admitted the principle of prohibition in the law inhibiting the sale of ardent spirits in the Indian Territory—a law which had received the cordial approval of President Andrew Jackson. About the same time a number of men, distinguished as scholars, divines and statesmen, gave utterance to sentences of condemnation of the license system.

Rev. Dr. Humphrey of Amherst College wrote, "It is as clear to me as the sun in a clear sky that the license laws of our country constitute one of the main pillars on which the stupendous fabric of intemperance now rests."

Hon. Mr. Frelinghuysen, a few years later a candidate for Vice-President of the United States, on the Whig ticket with Henry Clay, wrote, "If men will engage in this destructive traffic, if they will stoop to degrade their reason and reap the wages of iniquity, let them no longer have the law-book as a pillow, nor quiet conscience by the opiate of a court license."

Judge Pratt wrote thus: "The law which licenses the sale of ardent spirits is an impediment to the temperance reformation, and the time will come when dram shops will be indictable at common law as *public nuisances*."

The grand jury for the city and county of New York, in making a report in 1835, placed on record the following: "It is our solemn impression that the time has now arrived when our public authorities should no longer sanction the evil complained of by granting licenses for the purpose of vending ardent spirits, thereby legalizing the traffic at the expense of our moral and physical power." This grand jury attributed two-thirds of the crime and pauperism of the city to the influence of intoxicating liquors. The same proportion holds good until to-day, not only in New York, but all over the country.

It was in 1835 that Rev. Dr. George B. Cheever, then a young man located at Salem, Massachusetts, published an account of a dream which he had, under the title of "Deacon Giles' Distillery." It was a highly sensational production, and created an intense interest. To add to the popularity and extensive circulation of the publication, one Deacon Story, who run a distillery and at the same time sold bibles, deeming himself personated, sued the young preacher for libel, got a verdict and Cheever was committed to jail. But his imprisonment was brief, and his detention was an ovation. The ladies of Salem carpeted

his cell and contrived to send him choice dinners and fragrant flowers. After his release he proceeded almost immediately to write another allegorical story which he entitled "Deacon Jones' Brewery; or The Distiller Turned Brewer." In this work he vividly depicted devils moving around the vats and gathering about the seething cauldron, thus proceeding to re-depict the witch scene in Macbeth. This book, which was a sort of sequel to the first one named, was scarcely less exciting than that.

Dr. Cheever was not the only advocate of the temperance cause who dealt manful blows against the monstrous vice of drunkenness. Mr. Delavan about this time published a series of articles in the *American Temperance Intelligencer*, which created a profound sensation. In one of these articles he charged the brewers of Albany with using water for malting purposes drawn from a pond into which was thrown all the offal and carrion afforded by the city of Albany. This publication excited a lively commotion among the brewers of the city, and a combination was effected between eight of them, who brought suits against Mr. Delavan, laying their damages at *three hundred thousand dollars*. Mr. Delavan was arrested and held to bail in the penal sum of forty thousand dollars. He gave bonds and was released. One of the cases was tried five years afterward, and went in favor of the defendant—Mr. Delavan. The others were dismissed.

The second National Temperance Convention was held during the year 1836. Chancellor Walworth presided. A resolution was moved by Rev. Dr. Justin Edwards declaring that thereafter the pledge should require total abstinence from "all intoxicating liquors." The pledge previous to that date had required abstinence from alcoholic liquors or ardent spirits. This resolution was seconded by Dr. Lyman Beecher, and after some discussion, was unanimously adopted. The American Temperance Union, which had proved somewhat ineffective, was reorganized at this National convention at Saratoga, and Hon. John H. Cocke, of Virginia, was elected president. Edward C. Delavan, of Albany, was placed at the head of the Executive Committee.

On the 15th day of January, 1837, the *Journal of the American Temperance Union* was issued. The edition of the first number consisted of 50,000. Mr. Delavan had made a donation of \$10,000 to the executive committee on condition that the first edition of the paper should be gratuitously circulated.

In February, 1838, a committee of the Maine Legislature, which had considered a number of petitions on the subject of intemperance and the liquor traffic, reported back a bill prohibiting the sale of all ardent spirits in that state. The bill was lost in the legislature. It was about this time that Hon. Neal Dow, then a prosperous young business man of Portland, became promi-

nent in the temperance cause. Mr. Dow entered the ranks of the prohibitionists with great earnestness and zeal, and was thenceforward recognized as a leader. The "Maine Temperance Union" was organized this year on the basis of total abstinence from all intoxicating drinks.

During the same year the legislature of Massachusetts passed a law forbidding the sale of ardent spirits in a less quantity than fifteen gallons at any one time.

The legislature of Tennessee also passed severe laws in favor of temperance in 1838. One of the bills passed that session in that state forbids the sale of whisky, brandy or any other ardent spirits in a less amount than one gallon, forbids all tavern-keepers, grocers or other merchants dealing in ardent spirits to sell or give away any intoxicating liquors to any person to be drank on the premises occupied by such tavern-keeper, grocer or other merchant selling the same. For the violation of any of the provisions of this law very severe penalties were prescribed.

During this year the temperance cause was greatly strengthened by the visit and eloquent addresses of Hon. James S. Buckingham, M. P., who, on his arrival at Philadelphia from England, was tendered a magnificent reception. He afterwards journeyed through the states, making eloquent temperance addresses in many places.

Rev. John Pierpont about this time made it manifest that he was a powerful reasoner as well

as an elegant versifier. He is credited with having drawn up the memorial to the legislature which led to the passage of the fifteen-gallon law.

During 1838 Rev. Thomas P. Hunt, having sent to London and procured copies of the "Wine-Merchant's Guide" and the "Distiller's and Liquor Compounder's Manual," published a series of papers showing the manner in which the vile liquors drank generally in this country were compounded. The people were astonished and indignant, and the saloon-keepers and liquor-dealers were also outraged by the publication, so that the bitterness between the temperance people and liquor-sellers was greatly intensified.

In 1839 Mississippi, in imitation of the law of Tennessee, adopted what was long known as the "gallon law." Tippling—that is selling by the drink—was strictly prohibited.

During this year the legislature of Illinois passed what was known as the "Local Option Law." This act conferred upon towns the power to prohibit the introduction and sale of ardent spirits within their respective limits whenever a majority of the legal voters should declare in favor of such prohibition.

It has been estimated that there were three hundred and fifty thousand persons pledged to total abstinence from all intoxicating liquors in the United States at the close of the year 1839. There were in New York state alone 1,200 soci-

eties with a membership of not less than 130,000. In New England more than half the inhabitants of the towns were enrolled in societies. At this time there were fifteen ably conducted temperance journals published in this country, and the cause was in a prosperous condition.

Among the agencies which exerted an influence in favor of temperance in this year were the reports of the wonderful work going on beyond the sea, under the leadership of Father Mathew, the reports of which reached this country and gave hope to the temperance workers here.

CHAPTER X.

THE WASHINGTONIAN REFORM REVIVAL.

A PARTY of six gentlemen in Baltimore addicted to indulgence in ardent spirits had organized themselves into a social drinking club. It was on the evening of the 2nd of April, 1840, that this club of inebriates met at Chase's tavern in Baltimore to engage in a drinking bout. That evening a noted lecturer on temperance was billed to deliver an address in that city. "The club of six" resolved to inform themselves as to what "the vain babbler had to say." A committee of their number was accordingly appointed to go and hear the lecturer and bring back a report to the club.

The committee performed its duty, went, heard, and came back with a report favoring temperance. Of course such a report provoked a warm discussion. The landlord heard the disputation, and being unable to command himself, he broke out into a tirade of abuse of the temperance cause and denounced all temperance lecturers as scoundrels and hypocrites. To this torrent of denunciation one of the six replied,

"Of course it is for *your* interest to cry them down at any rate." This provoked renewed controversy. When it closed the six were convinced of the folly of drunkenness, and before they separated had formed themselves into a temperance club, with a pledge of total abstinence from all intoxicating liquors. This club they called "The Washington Society." The peculiar circumstances under which this new temperance movement was inaugurated were not without effect.

The news of the organization of "The Washington Society" flew through the country like an electric flash. These six men, who had been redeemed from the slavery of drunkenness, fully appreciating the blessings flowing from their own disenthralment, resolved to make a mighty effort to save others who had fallen into the same pit of degradation and dishonor.

The mission of the Washingtonians was to go into the bar-rooms and mingle with those who had become habitual drinkers, and endeavor by moral suasion to recall them to a sense of the dignity of manhood from which they had fallen.

Nothing like the movement which now commenced to agitate the country under the lead of the Washingtonians had ever been witnessed on this continent. The constitution of the society made it strictly an order of reformed drunkards. No other class was eligible to membership. Starting at Baltimore, it was only a short time

before the movement had reached the most distant cities in the Union. Some of the reformed men were educated and talented, and started forth as knights well acquainted with all the methods of the terrible foe they combated. In such a contest they were able to do valiant service. They went out by pairs, and going into cities and towns and villages they told the story of their former degradation, plead with the poor victims of the drink-demon to rise in rebellion against their tyrant master and rend asunder the fetters with which he had bound them.

The effects of such relation of experience and appeals were wonderful. Vast multitudes in the cities gathered to hear them. Men in the very act of drinking down draughts of liquor cast from them the tempting cup, and rushed away from the taverns to return no more. At one meeting in Boston it was estimated that no less than 12,000 persons were present.

In the space of three months two Washingtonian missionaries obtained in the states of New York, New Jersey and Delaware no less than thirty-four thousand signers to the total abstinence pledge. We can appreciate the character of this work when we recall the fact that the peculiar mission of the Washingtonians was to save the fallen, and that a large proportion of the great army who had taken the pledge were confirmed inebriates. Night after night the members of this order of redeemed drunkards were to be found

about the taverns and bar rooms persuading men to turn away from the poisoned cups of reason-destroying liquor. It was not a pleasant duty which they had taken upon themselves to perform, but past experience eminently qualified them for the work. They knew the infatuations, humors, and whims of inebriates, and could, therefore, more readily reach them.

In less than a year the number of reformed drunkards gathered into the Washington Society of Boston was six thousand; seven thousand had been gathered in from the whisky shops and rum mills of Baltimore; in New Orleans the society numbered six thousand members; in Mobile two thousand. In the state of Ohio the membership of this order numbered sixty thousand; in Pennsylvania twenty-nine thousand; in Kentucky thirty thousand; in Tennessee more than twenty-five thousand; while in other states large numbers had been reclaimed. The movement was wide-spread, and for a time excited the deepest interest.

But the truth of history compels the admission that, in numberless instances, the reforms effected were ephemeral, and the drunkards who for a season walked upright, clothed and in their right minds, returned to the embrace of the demon, and were again lost to honor and self-respect. "The sow that was washed returned to the wallow, and the dog to his vomit." The high

hopes which had been built upon the great movement of the Washingtonians were not fully realized. But their mission was not in vain. While it is unquestionably true that a large number of those whose signed the pledge during the height of the excitement attending the Washingtonian revival fell by the wayside, and at last filled drunkard's graves, it is equally certain that thousands upon thousands who then turned away from the temptations of the taverns, went forward and fought the good fight unto the end. The temperance societies gained mightily during the progress of this movement. And if we are to credit the accounts of ministers and the records of churches, the borders of the Christian Zion were greatly enlarged through the accessions gained in consequence of that movement. Men became temperate, then became church attendants, and finally active, working Christians. Was the Washingtonian movement then a vain contest against King Alcohol? Surely not. There are old men, venerated and respected in the churches and in the councils of the nation, who can date the commencement of useful lives to the days of the Washingtonians, when they rebelled against the accursed tyranny of the appetite for strong drink. And there are scattered all over this country happy families in the enjoyment of ample fortunes accumulated by men who commenced the earnest struggle of life after their rescue from the contaminating influences of the

saloon, through the instrumentality of the Washingtonian missionaries.

The principles of the Washingtonians did not accord with the views of large numbers of the ministers of that day, and consequently the new order of temperance revivalists certainly did not have very much encouragement from the pastors of churches. Another cause for the luke-warmness of the preachers was the fact that the Washingtonians disconnected their movement from any religious principles whatever. For this reason not a few ministers refused to permit their church houses to be used by the speakers of the Washingtonian societies, and thus a spirit of antagonism was engendered between the agencies engaged in propagating the gospel and the agencies at work to redeem men from the curse of intemperance. In some cases this feeling was intensified by the injudicious course pursued by the Washingtonians, who denounced the ministers and cast insinuations against the churches because they had been refused permission to hold their meetings in the houses of worship. Again, it is quite possible that in many cases the degree of opposition was heightened by that feeling of self-complacency or vanity which ministers—being human—may sometimes possess, and as they were neither the originators nor the leaders in the movement, they felt themselves ignored, therefore refused to have any affiliation for, or lend any assistance to it.

Still the good accomplished by that movement can never be estimated. It has been figured that no less than 150,000 drunkards were permanently rescued from their thralldom and restored to usefulness through the instrumentality of the Washingtonians. Is this nothing? A hundred and fifty thousand men, outcasts from society, many of them husbands and fathers, were saved from degradation, and recovered to respectability and good citizenship. And shall we be told that a movement which plucked from the very mouth of hell so many immortals was a failure? No, it was not, but rather a grand achievement.

The Washingtonian movement greatly strengthened the temperance cause and prepared the way for organizations of a permanent character, and these societies have been the instrumentalities through which the cause of temperance has been promoted until our times. Growing out of that remarkable revival several temperance orders came into existence. Immediately upon the subsidence of the Washingtonian revival, the Order of Sons of Temperance was founded—an order which accomplished mighty works—and still exists as a solid phalanx around which the temperance element may rally in times of defeat. Afterward was instituted the Order of Friends of Temperance. This, like the Sons of Temperance, was an immediate consequence of the Washingtonian movement. Then, at a time a little later, the Independent Order of Good Templars was

instituted. Previous to the inception of the Washingtonian movement there were temperance societies and unions held together by very slender ties indeed. Subsequently all the great temperance orders which are to-day bound together in the most solemn manner and engaged in battling with the demon of strong drink were organized.

Dr. Wisner, a pastor at Lockport, where more than seven hundred persons united with the church, attributes no small part of the result of the great revival there to the influence of the Washingtonian movement. Many of the converts to religion had been rescued from profligate lives by the influence of the Washingtonians.

But that phenomenal uprising in behalf of temperance was only a clearing of the ground; the plowing and seeding were after labors. It accomplished a mighty work. We can see the fruits of the labors of those reformed men all about us to-day.

CHAPTER XI.

ORGANIZING THE FORCES FOR THE GREAT CONFLICT.

THE experience gained through the vicissitudes of the Washingtonian movement proved to be of great value to the friends of the temperance cause. The wonderful successes which had attended that movement in its inception, and the relapses and partial failure of this association to secure permanent effects, led to a serious and careful examination of the whole question of proper organization among the friends of the cause. In the bitter contests which had taken place between the liquor interests and the temperance workers, the want of effective organization among the latter had on many occasions placed them at a disadvantage. The Washington societies were ineffective as drilled organizations. The various state and county temperance unions and societies all over the country, were merely voluntary associations drawn together by common convictions, but held together by a feeble tenure that might at any time dissolve and leave scarcely a trace of their existence. There were not wanting grand and able men, but efforts were divided. There

was too much individuality in efforts, and altogether a want of that combined power that carries with it the promise of victory.

Before the close of the year 1840 the Washingtonian movement had spread all over the country, and outside of its own particular sphere of effort it had provoked discussion and a wide-spread interest in the ethics and moral and social bearing of the temperance question. The consequence was a great accession to the working forces of the temperance societies.

But the situation of the temperance advocates of that time was much like that of a great army of volunteer troops called out for service without organization, without officers, and hence in a condition to be easily overcome by their better organized and disciplined foes. There were men enough, and zeal enough, and talent and genius enough in the ranks of the temperance hosts to organize and officer an army equal to the task of conquering the world. But they were not so organized, they were not under discipline. There were men able to lead as captains of tens, twenties, fifties and hundreds, and men competent to lead thousands and tens of thousands. But they did not assume to command an army that did not recognize their authority to do so, and hence with a following that properly organized might possess sufficient moral force to overcome the world, the temperance cause was nevertheless far from being in a position to exert a very great influence

on morals or manners or in the administration of the government.

The ablest men then engaged actively in promoting the cause of temperance felt deeply the want of a more complete autonomy through which to exert their very great power; for the temperance advocates had now become a mighty army in numbers.

It was therefore deemed a wise policy to encourage the formation of organizations, secret or open, which should carry with them the sanction of authority and embody the elements of permanency. The falling away of so many hundreds and thousands of the Washingtonians' converts strengthened this feeling and set wise planners to work to devise the machinery.

The first temperance society organized in this country—permanent in the sense of being still in existence as a beneficiary society—was effected in the city of New York, September 29, 1842.

Sometime previous to this date a circular had been sent out, signed by John W. Oliver, Daniel H. Sands, James Bale, Ephraim L. Snow, J. MacKellar, Thomas Swenarton and a number of other total abstinence advocates of New York, inviting a large number of persons known to be of like convictions to meet with them on the day named above. This circular set forth that the object of the meeting was to organize a beneficial society based on total abstinence, bearing the title of "Sons of Temperance, New York Di-

vision No. 1." It was proposed to make the initiation fee at first one dollar, and dues 6 1-4 cents a week; in case of sickness a member to be entitled to \$4 a week; and in case of death \$30 to be appropriated for funeral expenses.

A constitution was presented at the meeting, and after discussion it was adopted as the fundamental law of the new temperance order. The organization was completed, and the officers for the first division of the Sons of Temperance in New York were elected. The first officers of the parent organization were the following named gentlemen:

Worthy Patriarch—Daniel H. Sands.

Worthy Associate—Ephraim L. Snow.

Recording Scribe—John W. Oliver.

Financial Scribe—James Bale.

Treasurer—George McKibben.

Conductor—Thomas Edgerly.

Inside Sentinel—Thomas Swenarton.

At a meeting of Division No. 1 of the Sons of Temperance, held at their lodge room, New York, October 1, 1842, an initiation ceremony was adopted and the original members were duly initiated. At the next meeting, October 14, eleven candidates were initiated. The pledge which all the members were required to take was as follows:

"I will neither make, buy, sell, nor use as a beverage any spirituous or malt liquors, wine or cider."

It is improbable that the organizers of this temperance order had the most remote idea that it was destined to extend so widely and exert an influence so powerful. Simple in its organization, and in its ceremonial free from impressive ostentation and parade, it yet became popular and at once began to assert a power and influence as an aggressive temperance organization such as had not before been wielded by any society. The members of the order were held by bonds stronger than had before kept temperance workers together. The beneficent character of the order assured to the members support in times of sickness and distress.

Within a few years divisions of the Sons of Temperance spread in every state in the American Union and in almost every county in the two Canadas and the provinces of New Brunswick and Nova Scotia.

The influence of the Sons of Temperance was not confined to the United States or the continent of North America. It was in the year 1843 that a division of the order was organized in England, and from thence organizations extended into every county of Great Britain. Some years later some earnest advocates of the temperance cause in the Colony of Victoria, Australia, applied to the Grand Division of New York for a charter as authority to introduce the order into that remote part of the world. The charter was granted and a division was organized there. It proved

popular among the colonists and in no long time numerous divisions were instituted in Australia, New Zealand and Tasmania. Later two grand divisions were organized, one in Australia and the other in New Zealand. In less than fifteen years divisions of the Sons of Temperance existed in the United States, the Dominion of Canada, Australia, New Zealand, Tasmania and the Sandwich Islands. In England, Ireland, Scotland and Wales the order numbered many thousands. It has been estimated that more than four and a half millions of persons from first to last have been initiated among the Sons of Temperance and taken the total abstinence pledge.

About this time another temperance order, destined to exert a large influence, was introduced into this country from England. This was the "Order of Rechabites." The first tent of this organization was constituted in New York, and from thence it spread into the neighboring states, and eventually they had tents in nearly every large city in the country.

Another event which gave quite an impetus to temperance about this time was the lecture delivered by the distinguished Dr. Sewall of Washington "On the Effects of Alcohol on the Human Stomach." This lecture he illustrated by a series of charts, showing the normal condition of the digestive organs of man when unaffected by disease caused by the use of alcoholic liquors, and the appearance of the stomach of an

inebriate diseased through drinking. The high character of Dr. Sewall as a man and his eminence as a scientific investigator brought him an audience composed of the most distinguished men of the nation. Among those who went to hear Dr. Sewall was the Hon. Thomas F. Marshall, of Kentucky, who had fallen into the very sink of degradation through the influence of alcoholic drink. This brilliant man was convinced, went to his room, emptied his bottles, and the next day appeared on the streets of Washington perfectly sober. This was an event particularly noted by his friends, who had not seen him sober for some years.

In a short time he prepared a lecture, which, for brilliance and impassioned eloquence, it has been claimed was never equaled. For a time this gifted man devoted all his matchless powers of oratory to the cause of temperance. The influence he exerted in Ohio, Kentucky, Indiana, Virginia, Maryland and Pennsylvania, during those months when he was clothed and in his right mind, it is impossible to overstate. Vast throngs greeted him wherever he went, and he carried everything before him. No man could resist his tremendous appeals. But unfortunately for the cause and for himself, though gifted beyond most men of his time, he was weak in the presence of the tempter, and fell into his old ways, at last sinking into a maniac drunkard's grave.

Another notable event in the history of the

temperance cause happened in the year 1842. This was the conversion of Mr. John B. Gough, the world-renowned temperance lecturer. Mr. Gough himself has often repeated the story of his degradation and given us a history of how he was reclaimed. It is one of the most thrilling stories of a life ever told, but space will not permit us to repeat it here.

It was on Monday evening, the last week in October, 1842, when Mr. Gough, still weak from his last debauch, attended a temperance meeting, and with trembling hand affixed his name to the total abstinence pledge. It was the greatest act performed in the course of a life-time crowned with great achievements. The manner in which he related his pitiful story on that eventful evening at once called attention to him, and he was regarded from that time forward as one possessed of gifts above the average of his fellow-reformers. It was not long until he had made himself heard, and he soon entered upon that great career which has given him a fame wide as the boundaries of the civilized world.

The effects produced by the lectures of Mr. Gough were felt in the remotest settlements of the United States. He at once assumed a position as the matchless champion of the temperance cause. Others had perhaps thought more deeply on the subject; others had spoken grandly and well to warn their fellow creatures of the

yawning pitfalls of ruin in the drunkard's path ; but Mr. Gough appealed directly to the personal experience and self-consciousness of his hearers, and the effects produced by his eloquent and pathetic appeals were truly wonderful.

The year 1845 is remarkable in the history of the temperance cause for several events which have exerted an influence for good extending to our own times. During that year another order devoted to temperance was established in New York. This was the "Order of the Templars of Honor and Temperance." This society was fruitful in good works and has proved the means of rescuing many thousands of men from the fatal career upon which they had entered.

"The Order of the Good Samaritans" was also founded this year, and it has brought light and joy into many thousands of homes which, but for the instrumentalities employed by it, might have remained the dreary abodes of poverty and misery. The members of this society, as its name imports, were not only bound by the pledge of total abstinence, but it was their duty to attend to the physical wants and minister to the necessities of the poor wounded, bleeding victims of intemperance. While this society was confined in its operations principally to the city of New York, it nevertheless accomplished great good among the intemperate elements in that state.

During this year the Eastern states were pro-

foundly agitated on the subject of the liquor traffic. In New York state so great was the agitation that the legislature was called upon to take action looking to a suppression of the traffic. A bill was introduced and passed in the lower branch of the legislature giving to the people the legal right to abolish the trade in ardent spirits by a popular vote. The senate refused to concur in this action unless the city of New York was exempted from the operations of the law. The house yielded, New York was exempted and the people had an opportunity of deciding whether the traffic should go on in the state outside of the metropolis. An election was ordered, and pending it a fierce struggle was carried on between the liquor interests and the friends of temperance. The day came at last for the sovereign people to exercise their rights. The ballots were cast, their numbers summed up, and it was found that a vast majority of the people favored prohibition. In some counties the vote was almost unanimous against the liquor interests.

While this contest was going on in New York immense meetings in favor of prohibition were held throughout the New England states. The interest in this question was wide-spread and provoked discussions everywhere.

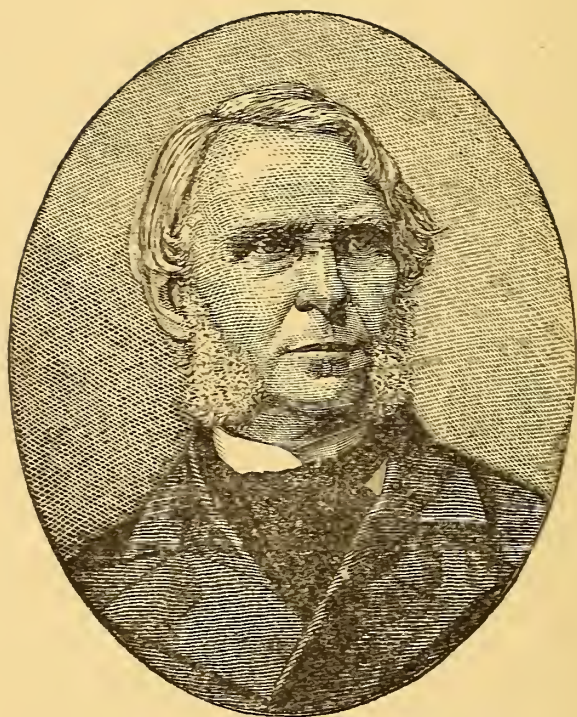
In Maine especially, the conflict was fierce and protracted. Great meetings were assembled in nearly all the large towns, and heated discus-

sions were had between the liquor-sellers and their friends, and the advocates of prohibition. The Hon. Neal Dow came prominently upon the stage at this time, and with the earnestness and zeal which is characteristic of the man, he threw himself into the very midst of the battle, and was recognized as the leader of the Prohibitionists.

The result of these efforts was the enactment by the legislature of a prohibitory law early in the following year. The joy of the Prohibitionists was excessive, but proved to be premature. The law was so full of defects that it was readily evaded and the liquor interests were left in a more favorable position than they had before held. But the temperance leaders were in no wise discouraged. They immediately began a new agitation for a law that would permit and require the seizure and confiscation of liquors and the imprisonment of the sellers. Nor did they relax their efforts until such a law was passed and duly enforced.

In Connecticut the agitation was not less earnest. The convention of the friends of temperance at Hartford had recommended a law to suppress the trade in alcoholic liquors. A law was passed remanding the question to the people for their decision, and the Prohibitionists carried a majority of the towns in the state.

Meanwhile, the question had entered the churches, and a mighty contest arose between the theologians in regard to the teachings of the



HON. NEAL DOW.

bible concerning temperance. The Rev. Dr. Eliphalet Nott, president of Union college, took up the question and brought to bear upon it his splendid resources of logic and scholarship. The result was the production of a work, published some time afterward, which, to this day, remains a standard authority on the subject of bible temperance.

In the Southern states, especially in Mississippi, Tennessee, Georgia and South Carolina, the temperance forces were thoroughly organized, and were battling heroically against the devastating influence of the inebriating cup. "Tippling shops," as they were called, were almost entirely suppressed in the state of Tennessee. The penalties inflicted for violations of the liquor laws of the state were extremely severe. Heavy fines and imprisonment were inflicted for the smallest infractions of the law. In Mississippi similar laws were in force. In Georgia the laws permitted counties and municipalities to regulate the traffic in their respective jurisdictions, and in some cities and counties the sale was absolutely prohibited. In South Carolina there was a warm contest, and the cause of temperance had enlisted some of the most gifted men of the commonwealth. Among these were Dr. Thornwell, Dr. Basil Manly, and others scarcely less distinguished. The result of the agitation was the passage of laws materially restricting the trade in ardent spirits.

In 1846 the Cadets of Temperance—an order organized to meet the necessities of the youths and boys—was instituted in the state of Pennsylvania. This order grew out of the refusal of the Sons of Temperance to permit the initiation of persons under the age of eighteen years into that order. It has been an instrument in accomplishing much good among the young.

It was about this time that the temperance reformers divided in sentiment between those who advocated legal prohibition and those who relied exclusively on moral suasion to effect the abolition of drunkenness and suppression of the liquor traffic. There was no actual hostility between these two elements, and the temperance forces worked together in all movements, save such as required distinct political action.

The Hon. Neal Dow is justly regarded as the organizer and leader of the legalists in the temperance movement. He first came prominently into public notice in 1839 in connection with the temperance cause in his native city of Portland, Maine. He was, at that time, in the very prime of life, having been born in the year 1804. He was an earnest man then, and until this day he has not abated one jot or tittle in his zeal against the traffic in liquors. His doctrine is to suppress the cause of drunkenness and there can be no drunkards. As a sample of the spirit which has animated this courageous Apostle of Temperance, we can but repeat his resolute de-

claration, when it became manifest that the first Maine law of 1846 was a failure. It was asked of him, "What shall we do? Shall we acquiesce and cease our efforts?" "No; by no means," replied Mr. Dow, "if this law is a failure, there must be a reason for it. We must find out that reason, and meet it." Like other prohibitory laws, it denounced the wrong; "*but, unlike them, it tolerated the instrument of the wrong.*" A parallel to such legislation would have been to prohibit lotteries, gambling and forgeries; and respect as lawful the property the lottery ticket, the gambler's dice and the forger's die." Henceforth, with that directness and earnestness which distinguished him, he proclaimed *confiscation of the liquor as the practical correlative of the principle of Prohibition*, a guaranty without which any liquor law must ever prove a dead letter.

The issue was now distinctly made up. The legalists, under the leadership of Hon. Neal Dow, prepared once more to enter into a conflict with the liquor-trading interest. For two years the contest was waged on the part of the Legalists with unusual vigor. The moral suasionists, while not fully endorsing this method of advancing the interests of temperance, could but choose to act with their temperance allies rather than with their foes. The Sons of Temperance, the Rechabites, the Temperance Unions and societies of every name threw the weight of their influence

into the scale in behalf of the legalists in this battle against the demon of drunkenness. So skillfully and zealously had the forces led by Hon. Neal Dow labored that victory was assured. At the election in 1849 the Prohibition ticket was carried in Maine by a vote of two to one.

In May, 1851, the legislature of that state passed a law which provided for the sale of alcohol for mechanical and medicinal, including also artistic and chemical, purposes, by an appointed district agent, under bonds, and with a fixed salary. It did not concern itself with the private acts of home brewing or importation. It regarded every man's home as his castle and only sought to meddle with the overt act of sale; it confiscated all stores of liquors of which a part had been sold, just as revenue officers would now seize and confiscate all illicit whisky and destroy the distillery in which it was made. The beneficial effects of this law upon the industrial and moral habits of the people of that state cannot well be overestimated.

Having achieved the victory and secured the passage of the law, the Hon. Neal Dow addressed himself to the task of seeing that it was duly enforced, so far as he could exert an influence in that direction. Having been elected Mayor of the city of Portland, he caused to be seized and confiscated many thousands of dollars' worth of liquors. Under the direction of a committee of the City Council the Mayor purchased a large

amount of alcohol and liquors to be sold by the agent for the purposes set forth in the act. The "rummies," as the liquor-trading elements were called, immediately circulated a report that the Hon. Neal Dow, having suppressed the business of every other person, had himself gone into the liquor trade on a large scale, using the city hall as a store-house. A warrant was obtained and the liquors were seized. The judge before whom the case was tried, after having examined into the facts, released the liquors and discharged the Mayor, deciding that the course pursued by the Mayor was not a violation of law, but necessary in order to carry out the provisions of law.

Before the courts had time to pass upon the question presented in this case, however, the anti-liquor men had sedulously striven to excite the worst elements of the people to violence. This event, which occurred in 1855, was the first actual collision between the temperance and anti-temperance parties. A mob composed of several hundred persons gathered at the City Hall in Portland, and made a violent attack upon the building, smashed in the windows and battered the doors. Mayor Dow, fearing the excited crowd would effect an entrance, capture the liquor, become intoxicated and commit fearful excesses in the city, read the riot act and commanded them to disperse. This they failed to do. Some blank cartridges were fired by the troops, which being also ineffective the Mayor

ordered ball cartridges and several of the rioters were killed and a number more wounded. The coroner's jury exonerated the Mayor and city authorities from all blame, and justified the resort to arms to enforce law and order. This was the last struggle of the whisky interests to defeat the Prohibitionist cause in Maine.

Before the close of 1849 the temperance men of America had made great progress in the work of organizing. There were now a number of distinct orders compactly bound and working for the promotion of the cause. All these societies were struggling to accomplish a common object, and while distinct in social action there was a unity of principle which animated them all alike.

CHAPTER XII.

GLORIOUS MISSION OF FATHER MATHEW.

THE temperance reformation in this country received a new impetus in 1849 by the visit of the distinguished Irish apostle of temperance, Father Mathew. For ten years he had been laboring with a zeal that knew no weariness in the good cause in his native land. His efforts were successful beyond all precedent. His noble catholic spirit had won for him the good opinions and genuine affection of all classes and of every creed. His fame had preceded him across the Atlantic. His astonishing successes in the glorious cause, and the reports of them which had reached the shores of America had been for some years exerting a silent, though powerful, influence in favor of temperance in this country.

It has been claimed that the Roman Catholic church has through all ages inculcated the doctrine of temperance through the confessional. It is not our province to inquire into the grounds of this claim. We know, as a historical fact, that intemperance was fearfully prevalent among the Catholic population of Ireland, and for that matter

among Protestants also, previous to the commencement of the great temperance mission of the devoted priest, Father Mathew. He it was who erected the standard of total abstinence outside the precincts of the confessional, and urged men everywhere and under all circumstances to avoid the inebriating cup. He it was who called upon his fellow Catholics to become sober men and women, not only when they approached the sanctuary, but in their daily lives at home and abroad. It would be impossible to give anything like an account of the abundant labors of this noble Christian champion of temperance. He accomplished a work which it is improbable any other man could have accomplished.

When he commenced his labors about 1838, the condition of the masses of his countrymen was deplorable in the extreme. That unfortunate race had suffered through misrule in government for centuries, and their social condition had grown worse as a consequence of political oppression and official corruption. Indeed, it is not possible to describe the utter helplessness and misery of vast multitudes of the Irish people. Their sufferings had excited the sympathy and commiseration of the whole civilized world.

Drunkenness was one of the vices to which the people were addicted to a fearful degree. It matters not whether the tales of woe that excited all the benevolent feelings of his soul came to Father Mathew in the privacy of the confes-

sional, or whether he had gained a knowledge of the source of a large part of the misery which afflicted his unhappy countrymen by observation; it is certain that he had a knowledge of the evil effects of intemperance which stirred the very depths of his sympathetic heart. It may be said that Father Mathew was an enthusiast. Would that there were more such enthusiasts in the world! He was a great and noble philanthropist. His memory is enshrined in the affections of thousands of his fellow-mortals, without distinction of nationality or of sect. Such a man belonged not to the circumscribed limits of an island or a continent, nor could his broad and self-sacrificing spirit be claimed as the offspring of a particular creed. A devoted Roman Catholic all through life, he undoubtedly was; a devout priest and a true Christian, he went forth as a preacher of redemption to the drunkard; he cared not what belief he might profess. He had studied the curse; he had seen its effects. He saw drunkenness in its folly, its revels, its obscenity, its beastliness, stagger across his vision; he saw Poverty, clothed with the rags of innocence or the filth of vice, as it filed past him in endless procession; he saw Ignorance, blind and wretched, attended by her sad and hopeless brood, groping on to the impenetrable darkness beyond; he saw Prostitution flaunting its robes of guilt, with heart on-fire-of hell, hurrying shrieking and mocking onward to the deep

dark stream beneath "the bridge of sighs;" before him Disease withdrew its curtain, and he saw its lazar victims stretched on their "bed abhorred;" he saw Idiocy, with lack-lustre eyes, and heard the incoherent gibberish of a stupid wretch; he saw Insanity, with "moping melancholy" and raving madness, come up and vanish again; he saw Brutal Lust fiercely glaring upon outraged chastity, stalking by him; and then, at last, he beheld Crime, appareled in garments gory with the life-currents of victims, as it swept rapidly down to perdition! And he inquired why do all these phantoms of sorrow appear before us? The answer came naturally: *They are the brood of the demon of strong drink.* And the sympathetic heart of the good priest was kindled within him, he took up the armor of a temperance knight, and with the faith of a martyr animating him, went forth to attack the monster.

It has been said that Father Mathew was mighty as an agitator, but weak as an organizer. So Christ was the one incomparable teacher of the world, and yet He Himself organized no church. He laid down the doctrines, the eternal truths of God, and left the work of organization to others. But Father Mathew was an organizer, and there are at least two Roman Catholic total abstinence societies in this country which were organized by the reformer himself during his visit to America.

Father Mathew landed in New York June 29th, 1849. A few days after his arrival he commenced his mission among his countrymen. Immediately he was surrounded by crowds. Hundreds came forward at every meeting and eagerly signed the pledge. The most distinguished Americans vied with each other in doing honor to this unselfish and zealous worker in a noble cause. He seemed to forget all differences of faith and creed in his labor of love. An anecdote is related of him which shows the amiability of his character.

On one occasion, while the Father was addressing a promiscuous crowd, the endeavor to get nearer to the speaker caused a gradual pressure upon those who occupied places near him. There was one man who occupied a place in the front rank who had been pushed along until he was so near the good priest that he placed his hand on the head of the auditor in blessing; when someone cried out: "Och, Father, an' did ye know that ye're blissing a rank Orangeman?" "I care not," exclaimed the enthusiastic priest, "if he were a *lemon* man, if he will only sign the pledge and keep it."

In New York thousands of his countrymen took the pledge. After accomplishing a great work in that city he started on a tour through the country, stopping at every important town and lecturing to the people. His tact and amiability, his fervor and earnest eloquence attracted immense audiences, and thousands upon thous-

ands of all classes, creeds and nationalities took the pledge at his hands.

In Philadelphia especially was he greeted with an enthusiasm such as was but seldom evoked. His progress was a complete ovation. He went to Washington, where he received distinguished marks of consideration from the most eminent men in the nation. He was invited to a seat within the bar of the House, and addresses of welcome were made by some of the leading statesmen of that time.

General Lewis Cass on that occasion commended the mission on which Father Mathew came to this country, and paid the following compliment to him :

“This is but a complimentary notice to a distinguished man just arrived among us, and well does he merit it. He is a stranger to us personally, but he has won a world-wide renown. He comes among us upon a mission of benevolence, not unlike Howard, whose name and deeds rank high in the annals of philanthropy, and who sought to carry hope and comfort into the darkest cells, and to alleviate the moral and physical condition of their unhappy tenants. He comes to break the bonds of the captive and to set the prisoner free ; to redeem the lost ; to confirm the wavering and to aid in saving all from the dangers and temptations of intemperance. It is a noble mission, and nobly is he fulfilling it.”

Father Mathew was a “Gospel Temperance”

advocate. In one of his addresses he made use of the following emphatic language :

I tell you there is nothing but divine power—the grace of religion—in connection with total abstinence, that can bring up the fallen who have sunk into the lowest level of degradation, to the true dignity of virtuous manhood. God's grace is sufficient to pluck brands even from the verge of hell. The infidel once degraded must forever remain degraded. If he be recovered it must be after repentance. The man who has faith in God and in Christ, though he may not know the direct and true way of access to the fountain of all graces, may yet be saved from the cruel fate of the drunkard. Mind you, I now speak only of those who have lost all sense of propriety, all notions of decency, and all power to will, through drunkenness. It requires the most powerful considerations that can be brought to bear on a man's heart and conscience, to make him turn backward when he has once reached the foot of the hill. To climb up again requires almost superhuman exertions. The drunkard has got down, and he feels now that he would rather keep on sliding, down, down! until he drops at last into the bottomless pit. It is so much easier to go with the current of his passions. So the miserable one without the graces of religion continues to take his drinks, and without a guide to pilot him he continues on and is lost. He would receive none of the counsel of the Eternal Help.

I tell you, I once knew a young man who would awake in the midst of the night from the troubled dreams of the drunkard, after days and nights of reveling, and exclaim, "I wish I were

blotted out." That young man had lost all will power. He had become a drunken sot. He had no ability to help himself then. He had gone too far. He was always drunk. He had no faith in himself, for he had tried to reform; but the power of his appetite for drink was irresistible and he drank the more. He had no faith in God, and reason was too much clouded for his spirit to seek for the Divine Light, and so in his extreme agony he desired to be altogether blotted out—extinguished like a candle. A poor soul lost! And mind that you are not lost! Stop your drinks now! You may suffer misery in the world to come! Drink no more, while reason is yet with you. If you get to the foot of the hill you may never feel that you have the strength to climb up again, but go on down to the agonies that await the wilfully contumacious.

Father Mathew visited all the chief centers of population in the country. Everywhere he was hailed as a benefactor of the people. Societies bearing his name were organized everywhere, and the impetus given to the cause of temperance by his visit has not ceased to this day.

Before the visit of Father Mathew, the Roman Catholic Irish citizens had been practically inaccessible to such agencies as had been employed to promote temperance in this country. It is true that not all of his countrymen were converted to sobriety by his labors among them. But his visit and burning appeals called the attention of his co-religionists to the frightful ravages of intemperance among the masses, and were the means of arousing the priesthood and earnest

laymen to the necessity of concerting measures to promote temperance.

From the time he arrived in this country, about the middle of the year 1849, until November of the following year, the labors of this good man were incessant and arduous. Before his coming, drunkenness had been the general rule in this our country. Now, all this was changed. For a time, at least, drunkenness was an exception to the general deportment of the Irish-American citizens.

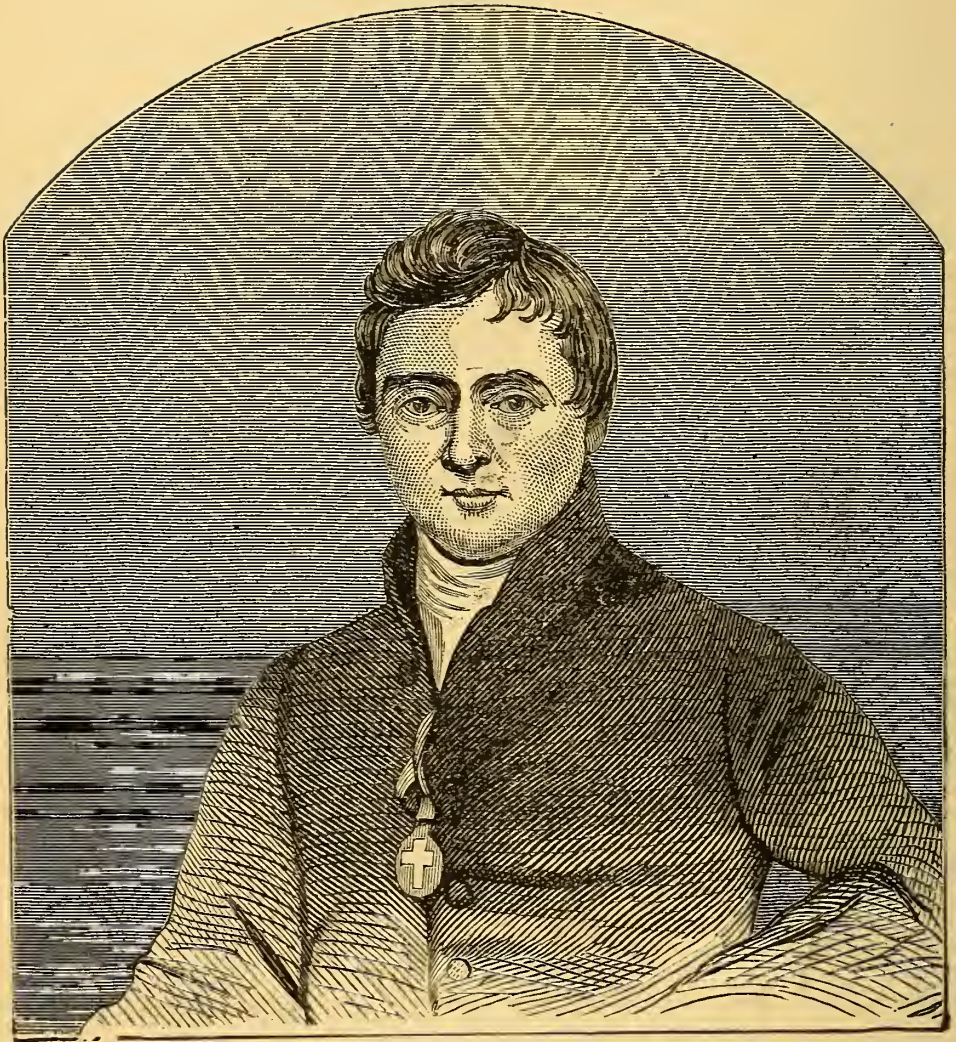
The beneficent effects of the popular agitation of the total abstinence question by Father Mathew are still visible. The Father Mathew Total Abstinence Societies originated at that time, are still perpetuated, and accomplish great good.

Out of these organizations grew the Roman Catholic Total Abstinence Union, an organization effected at Baltimore in the year 1872. This national temperance society has proved to be one of the most compactly organized temperance bodies in the country, and is a powerful ally in the general work of the temperance interests. The zeal of the Passionist Fathers, the Jesuits, and the Paulist Fathers has been kindled, and now there are hundreds of devoted temperance advocates to be found among the priests of the Roman Catholic church in this country.

In November, 1850, Father Mathew sailed from New York for Ireland. On landing he proceeded

to his native place. But the days of his warfare were ended. He had fought the good fight, he had kept the true temperance faith; he had brought thousands into the temple of sobriety; he had carried light and hope and joy into a vast number of wretched homes. His labors had been too much for his strength. He was stricken down, and on the eighth of December, 1850, this great and good man entered into his rest. The announcement of his death created profound sorrow among the people of both Great Britain and America.

Father Mathew was a moral suasionist. He did not think legal enactments could make drunkards sobermen, if they wilfully resolved to drink. His followers were never connected with the prohibition movement. He labored first to make men sober, and then he felt assured that there would be little need of law to make them continue in that condition. The first Catholic bishop to give encouragement to the temperance movement was the late Most Rev. James Roosevelt Bayley, at that time Bishop of New Jersey. It was a cold stormy night in November. The Roman Catholic Total Abstinence Union of his diocese resolved to parade in a grand torchlight procession. The Bishop was appealed to to review the procession. A thousand brawny men turned out bearing torches. The Bishop stood on the steps of the pastoral residence and addressed the great throng. The sight of so many strong



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men going out as soldiers in such a cause stirred the heart of the Bishop, and he made a noble out-and-out temperance speech. It was reported. The New York *Herald* published it; the Roman Catholic Total Abstinence Publication Society published it as their first tract, and one hundred thousand copies were circulated.

Like all movements of popular character, such as Father Mathew headed, after his departure and the excitement had somewhat subsided, there were many lapses. In ten years, perhaps more than seven-tenths of those who had taken the medals of the fervid temperance advocate, had turned back and fallen into their old habits. But thousands had remained firm and were permanently rescued from the deadly fascination of the tempting bowl. This dead-lock in the temperance cause was eventually broken by the organization of total abstinence societies connected with the various city parishes. The Paulists, Passionists and Jesuits took up the cause and greatly aided in the progress of temperance sentiments among the people to whom they ministered.

The Roman Catholic Total Abstinence Union has organized a Publication Society, and have printed numerous books and tracts, and, some time ago, undertook the publication of a journal to be the organ of the Union. This publication is called the *Total Abstinence Union*. It was at first a monthly, but has been changed to a semi-monthly.

In the societies represented by the Union there are nearly one hundred and sixty thousand members. There are, perhaps, other Roman Catholic Total Abstinence societies, and it has been estimated that there are no less than two hundred and twenty thousand members of the Catholic church in this country who are pledged to total abstinence from intoxicating liquors.

CHAPTER XIII.

MEDICAL SCIENCE FAVORS TEMPERANCE.

A POISON has been defined to be "A substance, which brought into contact with the skin, mucous surfaces, nerves, blood cells, on other organs of man, *alters* their normal state by virtue of some special inherent quality." Such a disturbance means, first, some degree of altered structure, temporary or permanent, and second, a consequent altered function, which may be an increased or a lowered action. Hence poisons are unusually classed under three general heads, "as first, irritant or acrid poisons, which inflame and tend to destroy the living tissue; second, narcotics or sedatives which lessen the action of the nerves, and if taken in sufficient quantity, destroy action and feeling; third, narcotico-acrids, which possess the double action of both classes, according to the dose or concentration. To the last class belong deadly night shade, tobacco, strychnine and *alcohol*." All toxicologists are agreed on the classification given above. Here we find at the very beginning of our inquiry into this branch of

the subject, that *alcohol*, the exhilarating and stimulating element in brandy, whisky, wine and beer, is classed as a poison of the same character as the fatal belladonna or strychnine, and tobacco.

We will not trust implicitly the examinations and observations made by any one not an adept concerning the smallest and most unimportant matters in the ordinary concerns of life. If we wish to purchase a horse and distrust our own judgment as to the value of the animal, we consult the experience of an expert. So in everything else. Now, what is the testimony of men of science concerning the effects of alcohol? Surely the careful and critical examination of the effects of alcohol on the human system by eminent pathologists and physiologists ought to have weight with every man who values his mental faculties or physical strength.

It is necessary to give "line upon line and precept upon precept" in order to convince. It does seem that intelligent minds, once convinced that to pursue a given course of action would lead to ruin, would turn about and change their ways. To that class is presented the testimony of men eminent in the world for their extensive information and devotion to the cause of science. We now proceed to summon as witnesses some distinguished physicians and scientists:

When spiritous liquors are introduced into the stomach they tend to coagulate in the first instance all albuminous articles of food or fluid with which

they come in contact; as an irritant they stimulate the glandular secretions from the mucous membrane, and *ultimately lead to permanent congestion of the vessels* and to *thickening* of the gastric tissues. In these effects it is impossible not to recognize the operation of an agent *most pernicious in its ultimate results*. The coagulation is very different from that effected by the gastric fluids, and tends to render the articles more difficult of solution by the gastric juice.—*Dr. Aitken; Prac. Med.*

Even diluted in the form of beer or wine, it is found to act injuriously on the delicate membranes of the stomach and other digestive organs. When taken in large quantities in any of the above forms, it acts most injuriously on the stomach, liver, brain, heart and other organs of the body. It is found to destroy the quality of the blood, to congest the membranes of the brain, to produce incurable affections of the liver and kidneys, and to effect changes in the muscular structure of the heart, the result of all of which are painful and lingering diseases, or sudden death. So destructive is this agent on the whole body, that large numbers of persons avoid its use altogether, and thus have successfully demonstrated that the use of this agent is not necessary to health.—*Dr. Lankester, F. R. S.*

To the above testimony of two eminent scientific men of England may be added the declaration of an equally famous German :

Alcohol stimulates the vesicles to an increased and unnatural contraction, which deprives them of coloring matter, and hurries them on to the last stage of development; that is, induces their premature death,—not suddenly, but gradually,

and more or less according to the quantity of alcohol used. The pale vesicles lose all vital resistance, less oxygen being absorbed and less carbon being carried out; and the *plasma* itself becomes an irritant to the circulatory and secreting organs.—*Prof. Schultz of Berlin.*

Another German scientist, whose fame is world-wide, has examined the effects of beer on the physical system and recorded the results of his observations:

As a result of the habitual use of beer as a beverage, we note a decrease of water—the vehicle of vitality,—and an increase of fibrin and colored clot which redden much less rapidly on exposure to the air than normal blood, and contains many more of the pale blood-discs than is usual in persons in perfect health, which may be regarded as defunct bodies no longer capable of their original duty—that of absorbing oxygen.—*Prof. Virchow.*

These utterances of men who have made a profound study of the human organism and the effect of substances upon the physical and mental constitution, it seems ought to be conclusive. But we have more testimony equally strong and direct. That alcohol is a poison to the system seem now to be almost a conceded fact among the most eminent toxicologists.

We shall next hear the testimony of a man whose fame has extended over Europe and America:

Alcoholized blood contains, during life and after death, a great number of free fatty globules,

visible even by the naked eye. The pathological alterations are: Very vivid inflammation of the mucous membrane of the stomach; accumulation of blood in the right chamber of the heart and the large veins; congestion of the membranes (*meninges*) covering the brain; and especially of the lungs.—*Prof. Lallemand's Conclusions.*

Of a similar nature is the discovery of Prof. Lecan, who found in a drunkard's blood as much as one hundred and seventeen parts of fat in one thousand parts of the blood; the highest healthy proportion being eight and one-fourth parts in blood in a healthy condition. The usual average in healthy conditions is only three parts in a thousand! It is evident then that alcohol produces fatty degeneration in the blood. Boecker argues that partially effete matter is kept in the blood in consequence of the use of alcohol even in its mildest form. His experiments with Rhenish wine had the effect of largely lessening the amount of carbonic acid breathed out, and stopping the excretion of earthy phosphates, thus retaining ashes in the living house and stopping ventilation.

That alcohol is a virulent poison, seems to be a well established fact in medical science. Indeed, those habitually accustomed to its use are under the necessity of taking it in the diluted form of ardent spirits. A spoonful of brandy has been known to kill a child, and half a pint has destroyed the life of a strong man unaccustomed to

its use. In such cases, medical writers assert it produces death by nervous shock, not very dissimilar to that of a blow on some susceptible center, like the ganglionic nerves of the stomach. Oesterlin (*Handbuch der Heilmittellehre*) records the case of a child a year and a half old, who had two tablespoonfuls of brandy given it to soothe it. Bloody-flux, convulsions, lock-jaw and death in nine hours followed. Roesch (*Henke's Zeitschrift*) gives a case where two tablespoonfuls of brandy, taken at sips, proved fatal to a healthy girl of four years, in spite of medical aid. There is abundant evidence that the human system does *not require* alcohol in any form.

Alcohol is really the most ungenerous diet there is. It impoverishes the blood, and *there is no surer road to that degeneration of muscular fibre so much to be feared*. Three-quarters of the chronic illnesses which the medical man has to treat are occasioned by this disease! In heart diseases it is especially hurtful by quickening the beat, causing capillary congestion, and irregular circulation, and thus mechanically induced dilatation of the cavities.—*Dr. King Chambers, of England.*

Wine is quite superfluous to man. Its use is constantly *followed by the expenditure of power*.

* * * These drinks promote the change of matter in the body, and are consequently *attended by an inward loss of power*, which ceases to be productive because it is not employed in overcoming outward difficulties—that is in working.—*Baron Liebig; "Letters."*

In regard to the medical use of alcohol, we have some authorities whose fame gives them a wide influence and whose scientific acquirements entitle them to a respectful consideration.

I have seen *so many* cases of persons, *especially ladies*, who have entirely given themselves up to the pleasures of brandy drinking, become partly paralyzed. From what we hear of our continental neighbors, that diabolical compound styled *absinthe* is productive of exhaustion of *nervous power* in even a much more marked degree. It would seem that the volatile oils dissolved in the alcohol give an additional force to its poisonous effects.—*Dr. S. Wilkes, Physician to Guy's Hospital, London.*

When once the fact is admitted that the first thing in many diseases is to furnish a copious supply of oxygen to the blood, which has been loaded with imperfectly decomposed substances, and to remove, as quickly as possible, the carbonic acid which has accumulated in it, these observations will have afforded us true remedial agencies which exceed almost every other in the certainty of their action. We should *forbid the use of spirituous drinks and not even prescribe tinctures* which hinder the necessary excretion of carbonic acid.—*Professor Lehmann, Physiological Chemistry, Vol. III, on Respiration.*

Upon this statement of Prof. Lehmann, an eminent English writer thus comments :

Public writers are always insisting upon the need of pure air and sanitary regulations, who yet fail to see the important fact that the use of alcoholics violates both conditions. Excess of carbonic acid is the most discernible injury inflicted

by communities upon open air—an injury revenged with fatal force upon the aggressors. In different air, taken from different parts of the same town, the amount may vary as from 9 to 29, and in this latter district the deaths rose to 41·2 per 100 of the population. It is remarkable that this is *exactly the ratio* of mortality amongst our drinkers themselves, while it is only 1 per 100 amongst abstainers, who cannot and will not live in the bad districts. Much of the consumption and scrofula of town populations is doubtless due to an atmosphere *overcharged with carbonic acid*. —*Dr. F. R. Lees, of Edinburgh.*

We present the testimony which an American, a man not only eminent in the medical profession, but widely known as a philanthropist and a devoted student of the sciences akin to his profession who has had unusually good opportunities to study the effects of alcohol from his long connection with the New York State Inebriate Asylum, has given :

There are men who have an organization which may be termed an alcoholic indiosyncrasy ; with them the latent desire for stimulants, if indulged, soon leads to habits of intemperance, and eventually to a morbid appetite, which has all the characteristics of a diseased condition of the system, which the patient, unassisted, is powerless to relieve—since the weakness of the will that led to the disease obstructs its removal. Again, we find another class of persons, those who have had healthy parents and have been educated and accustomed to good influences, moral and social, but whose temperament and physical constitution are such that, when they

once indulge in the use of stimulants which they find pleasurable, they continue to habitually indulge till they cease to be moderate and become excessive drinkers. A depraved appetite is established that leads them on slowly but surely to destruction.—*Dr. A. G. Dodge; Observations on the Pathology of Inebriation.*

For more than thirty years I have abandoned the use of all kinds of alcoholic drinks in my practice, and with such good results that were I sick, *nothing* would induce *me* to have recourse to them—they are but noxious depressants.—*Dr. Collenette, of Guernsey.*

A distinguished surgeon and physician, who has been regarded as an advocate of the use of alcoholic stimulants in medical practice, is compelled to admit that

Alcohol retards the destruction of the tissues. By this destruction force is generated, muscles contract, thoughts are developed, organs secrete and excrete.—*Dr. W. A. Hammond; Tribune Lectures.*

Then alcohol interferes with the functional offices of the metamorphoses of the tissues and the evolution of force and thought. Another physician more eminent even than Dr. Hammond, declares:

Stimulants do not create nervous power; they merely enable you, as it were, to *use up* that which is left, and then they leave you more in need of rest than before.—*Sir Benjamin Brodie, M. D., F. R. S., etc.*

Careful observation leaves little doubt that a moderate dose of beer or wine would, in most

cases, at once diminish the maximum weight which a healthy person could lift. Mental acuteness, accuracy of perception and delicacy of the senses, are all so far opposed by alcohol, as that the maximum efforts of each are incompatible with the ingestion of any moderate quantity of fermented liquid. A single glass will often suffice to take the edge off both body and mind, and reduce their capacity to something below their perfection of work.—*Dr. W. Brinton, Physician to St. Thomas' Hospital; Dietetics, p. 521.*

The more frequently alcohol is had recourse to for the purpose of overcoming feelings of debility, the more it will be required, and by constant repetition a period is at length reached when it cannot be foregone, unless reaction is simultaneously brought about by a temporary total change of the habits of life. Owing to the above facts, I conclude that the daily use of stimulants is indefensible under any known circumstances.—*Dr. F. R. Lees, of Edinburgh; Stimulating Drinks, p. 73.*

One more witness is summoned from the hundreds whose testimony might be adduced. It is the latest utterance from one of the most eminent physicians now in practice. Recently, a committee of the House of Lords, England, were engaged in investigating the effects of alcoholic drinking on the sanitary condition of the English people. This committee summoned before them as an expert, Sir William Gull, physician to her majesty, Queen Victoria. Sir William is a court physician—one of the most sought for and fashionable physicians of the day in Eng-

land. As will be seen from his testimony given November 15th, 1877, and reported in the English newspapers, he takes the sweeping ground that alcohol is no more nor less than a poison. Sir William evidently did not classify alcohol among foods; for, after stating that in his opinion small doses of it might be beneficially used (as a medicine) in certain cases of extreme fatigue and exhaustion, he emphatically adds, "I very much doubt whether there are not some sorts of food which might very well be taken in its place." Pressed as to what kind of food he considered most desirable in such circumstances, he said that when he was fatigued with overwork he ate raisins instead of drinking wine; and, notwithstanding the ridicule by which a presumptuous and youthful medical apologist for alcohol had attempted to discredit the prescription, confessed that this had been his personal remedy for exhaustion more than thirty years. Sir William distinctly gave it as his deliberate opinion that, instead of flying to alcohol when they are exhausted, people might very well drink water or take food, and would be very much better without the alcohol. Sir William was very decided on the danger to intellectual workers in resorting to wine or alcohol, declaring that all things of an alcoholic nature injured the nerve tissue for the time, if not altogether, quickening but not improving the operations—the constant use of alcohol, even in moderate measures,

injured the nerve tissues and was deleterious to health. "One of the commonest things in our society," he said, "is that people are injured by drink without being drunkards. It goes on so quietly that it is difficult even to observe." Again, "there is a great deal of injury done to health by the habitual use of wines in their various kinds, and alcohol in its various shapes, even in so called moderate quantities. This applies to people who are not in the least intemperate, and who are supposed to be fairly well." Sir William candidly admitted that he did not know how alcohol acted on the body, and—though some physiologists clamor loudly that they know all about it, and that alcohol is burnt as a hydrocarbon, and is therefore a food—he was undoubtedly in the right. But, though Sir William so honestly admitted that the precise behavior of alcohol in the system is as yet unknown, he had seen enough, as all intelligent practitioners have, of its effects on the body and mind to warrant him in saying, "I know that it is a most deleterious poison." When asked if he meant in excess, he answered promptly in the negative, and boldly announced his belief that "a very large number of people in society are dying day by day, poisoned by alcohol, but not supposed to be poisoned by it." When pressed by Lord Hartismere as to whether it was safe to leave off the use of alcohol at once, Sir William fairly laughed at the very idea of danger in these

remarkable words: "If you are taking poison into the blood, I do not see the advantage of diminishing the degrees of it from day to day. That point has been frequently put to me by medical men, but my reply has been: If your patient were poisoned by arsenic, would you still go on putting in the arsenic?" Sir William was quite as emphatic on the absurdity of supposing that the injurious influence of impure water could be lessened by admixture with alcohol. He confessed that, though alcohol is an antiseptic, he would be very cautious about using it as an antiseptic in drink. He would rather abstain from drinking the water. Even on the delicate question of the medical administration of alcoholic liquors Sir William was very advanced in his views. It had constantly been his practice to treat fever without alcohol, and he was quite satisfied that in the rare cases where alcohol might be of benefit as a medical agent, it will not cure the disease, which runs its course irrespective of the alcohol. In fact, he held that alcohol, in such cases, acted as a sedative or a narcotic, deadening the feelings of the patient and rendering him more indifferent to the morbid process. Such were the main points in this remarkable evidence. The witness is above suspicion on the score of enthusiasm, fanaticism, or bigotry. He has had enormous experience in the treatment of disease, and his professional skill is as highly

esteemed by the nation as it is appreciated by the court.

Dr. W. B. Carpenter, F. R. S., and late president of the British Association for the Advancement of Science, who is acknowledged as at the very head of the profession as a master of the science of physiology, condemns the use of alcoholic liquors, and proves that there is neither aliment nor medical properties in such liquors, and their use is positively injurious.

More recently Dr. Comings, of New Britain, Connecticut, claims that liquor-drinking establishes upon the mucous lining or "coats" of the stomach an inflamed condition, in evil looking red patches, which are visible after the patient dies and his body has been subjected to a post-mortem dissection. The men who have "periodical drunks," the doctor argues, are drawn to alcoholic drinks about such a time, whatever the time may be, because the condition of their stomachs, in healing under nature's efforts, periodically reaches a certain stage that calls imperatively for more rum. He illustrates this by a case which occurred in New Britain. One of those common cases of a man who had periodical "spells" of going "on a spree" was taken hold of on trial. He would remain sober every time for sixty days. Dr. C. offered the man twenty-five dollars if he would keep sober once for sixty-five days. Oh, yes; he could do that—and he would. He tried it—tried it hard;

and he succeeded in going sober sixty-three days. A second offer raised the money to fifty dollars. Again a trial—he was sure this time; but he only succeeded in going sixty-one days this time. Then the offer was raised to seventy-five dollars and Old Periodical tried it once more—but this time he couldn't go a step beyond his regular sixty days. Then he gave it up.

Thus the concurrent testimony of a very large number of the most eminent medical men in the world is to the effect that alcohol is useless as a medicine; that it is not a food, but that it is a *fatal deadly poison*.

CHAPETR XIV.

LEGAL OPINIONS IN REGARD TO THE LIQUOR TRAFFIC.

THE legal aspects of the questions raised by the temperance agitation were early forced upon the attention of courts and law-makers. These questions have received the consideration of some of the ablest jurists both of America and England. As appears already, soon after the struggle against the vice of intemperance began, there were a number of persons who assumed the position that the cure of the vice could only be effected by a removal of the cause. The logical result of this assumption was the right of the legislature to interfere and prohibit the manufacture and sale of ardent spirits. Thus the issue of prohibition was thrust upon the country.

The manufacturers and dealers in liquors contended that any such legislation would be unconstitutional and void, because they had invested money in distilleries, breweries, store-houses and saloons, and such laws would deprive them of their property without due process of

law. In other words, they claimed that they had acquired certain vested rights which could not be interfered with.

To this it was replied that the business in which they had engaged was against public policy, and a *nuisance*, and the temperance advocates quoted the well known legal *dictum* that "there is no *limitation* on the power to declare 'what' shall be *nuisances*, for the good reason that diseases and their causes are constantly changing, as medical science abundantly proves." It has not been questioned that "at common law a person who maintains a public nuisance is indictable." The law itself defines a public nuisance as something "that annoys or injures a community of persons, and not merely some particular person." The right of communities to protect themselves from any invasion which is likely to produce pestilence or induce the spread of disease has not been questioned.

Upon this principle of law is based the right of municipalities to establish quarantines and abate nuisances. And this right is deemed to be above the treaty making right of the general government, as shown in the detention of vessels belonging to friendly powers by the quarantine regulations of the municipal governments of seaport cities. Boards of Health exercise the power to supervise private premises and declare certain classes of business conducted by private persons on their own premises to be nuisances. Judge

Lawrence, in giving an opinion in regard to the powers of Boards of Health, declared that he did "not see why a noisy machine might not be so operated as to be a nuisance at common law." Of course the grounds of such an opinion must be based on a regard for the comfort and exemption from annoyance of residents in proximity to the place where such "noisy machine" is operated. If it were in a wilderness it could not be a nuisance. A principle is thus established that anything which hinders the prosperity, interferes with the peace, or disturbs the comfort of a community, is a nuisance. Then, anything which induces physical deterioration, or leads to demoralization, or causes disease and death, is a nuisance, and clearly a subject of legislation and inhibition, as tending to injure society.

The question then depends upon the case the advocates of temperance are able to make out. If the sale of intoxicating liquors conduces to create disease, and pauperize men, then society has a right to protection against pestilence and the evils of pauperism. To determine the first was the province of the teachers and practitioners of the science of medicine; to examine and report on the last was the duty of teachers of moral and social science—the sociologist and the theologian. Upon the determination of these prime factors in the issue, the jurists had only to apply the principles of law, which guarantee society against disintegration.

Does the habitual use of ardent spirits injure health? Does it tend to create poverty? Has it a demoralizing effect? In other words, does the use of alcoholic liquors have a hurtful effect on the physical system, the mental faculties and the moral perception of its devotees? If so, then those who engage in its sale certainly commit a nuisance.

The teachers of morals and religion, which lie at the base of all true social science, have given almost unanimous testimony that the indulgence in ardent spirits demoralizes and degrades those addicted to it. The medical profession, having carefully and thoroughly investigated it, have given evidence as to its effects on body and brain—the physical and the mental powers of man. They say it is bad, terribly, fearfully bad. Then having these facts, the jurists cannot well refuse to apply the law, which is after all only the rules under which society regulates the general interests, protects itself from degeneration, and seeks to perpetuate its existence. This is a fair and impartial statement of the legal issues involved in the controversy between the liquor-trading interests and the advocates of prohibition. And jurists have all along treated the traffic as a subject fit for police regulation. No one pretends that under the law the liquor-traffic occupies the same *status* as other classes of business.

So long ago as 1833, Judge Platt, an eminent jurist of New York, gave it as his opinion that

“Whenever public opinion and the moral sense of our community shall be so far corrected and matured as to regard them in their true light, and when the public safety shall be thought to require it, dramshops will be indictable at common law as *public nuisances*.”

We now proceed to epitomize some decisions of the highest courts in our country in cases involving the question of the rights of states and municipalities to place the traffic in liquor among *nuisances* that might be abated by enactment. In a notable case decided by the Supreme Court of the United States, in January, 1847, Chief Justice Taney delivered the opinion of the court:

Although a state is bound to receive and permit the sale by the importer of any article of merchandise which Congress authorizes to be imported, it is not bound to furnish a *market* for it, nor to abstain from the passage of any law which it may deem necessary or advisable to guard the *health* or *morals* of its citizens, although such law may discourage importation, or diminish the profits of the importer, or lessen the revenue of the government. And if any state deem the retail and internal traffic in ardent spirits injurious to citizens and calculated to *produce vice or debauchery*, I see nothing in the constitution of the United States to prevent the state from regulating and restraining the traffic, or from prohibiting it altogether, if it thinks proper.—*Thurlow vs. Massachusetts*, 5 *Howard's Reports*, page 573.

In the case of *Pierce vs. New Hampshire*, the Chief Justice delivered the opinion, affirming the

right of the state to regulate or prohibit the sale of liquors imported from another state. The opinion contains the following language :

The law of New Hampshire is a valid law ; for although the gin sold was an import from another state, Congress has already the power to regulate such importations ; yet, as Congress has made no regulations on the subject, the traffic in the article may be lawfully regulated by the state as soon as it is landed in its territory, and a tax imposed upon it, or a license required, or *the sale* prohibited, according to the policy which the state may suppose to be its interest or its duty to pursue.—*Pierce vs. New Hampshire*, 5 *Howard's Reports*, page 572.

Mr. Justice Catron concurred in the opinion, and remarked :

I admit, as inevitable, that if the state has the power of restraint by licenses to *any* extent, she has the discretionary power to judge of its limit and may go the length of *prohibiting* it altogether.—*Ibid.*

In the same case, it was argued that the importer purchased the right to sell by the payment of duties to the government. To this argument Mr. Justice Daniel in his opinion replied :

No such right as the one supposed is purchased by the importer, and no injury, in any accurate sense, is inflicted on him by denying to him the power demanded. He has not purchased, and cannot purchase, from the Government, that which it could not insure to him,—a sale independently of the laws and policy of the states.—*Ibid.*

Thus it appears that under the law, the vending

of ardent spirits is a proscribed trade. The highest judicial authority known in the government has declared that there is no constitutional limitation to the right of the people of the several states, and municipalities within the states,—if authorized to do so by the competent legislative authority—may altogether abolish the traffic in their respective jurisdictions. We present three other opinions, two from the Supreme judicial tribunal of two of the states of the West, the third one from the Supreme Court of the United States, all bearing directly on the same subject:

From an early period in civilization and in all countries this unrestricted sale of such drinks has been regarded as pernicious. Hence, as it is believed, in the code of laws in every civilized state, it has at all times been regulated and put under restraint. In this respect it has formed an exception to other legislative business, and it is believed to have resulted from humane feelings, and to *suppress immorality, vice, crime and disorder*, and the other *miserics that follow in its train*. This restraint is not the peculiar growth of any particular political faith, or of any creed or sect, but seems to be a desire implanted in our nature to protect our race and kind from such evils. And it is implanted in the police power of the state, *and may be exercised as the law-maker shall deem for the best interests of society*.

Its pernicious tendency would fully authorize its exercise, even to its absolute prohibition as an article of sale. [Opinion Supreme Court of Illinois.—*City of Chicago vs. Schuecherr*.]

The effect of the entire legislation upon the

liquor traffic has been not to encourage persons to embark in the business, but to hedge it about with restrictions and qualifications, and overshadow it with fines and penalties. The whole course of legislation on this subject prevents any presumption being indulged that this traffic, like other employments, adds to the wealth of the nation, or to the convenience of the public. The presumption is thus declared, in almost express terms, to be *that the traffic is injurious to the public interests*, and hence the rule protecting other interests does not apply to this one, and therefore it cannot be said to be within the rule. [*Opinion Supreme Court of Indiana.—Harrison, et al., vs. Lockhart.*]

The police power, which is exclusively in the state, is competent to the correction of *these great evils* [the sale and drinking of liquor] and all measures of restraint or prohibition necessary to effect that purpose are within the scope of that authority, and if a loss of revenue should accrue to the United States from a *diminished consumption* of ardent spirits, she will be a gainer a thousand-fold in the *health, wealth and happiness of the people*. [*Opinion of the U. S. Supreme Court—5 Howard, folio 532.*]

It is not a question then as to the right of the people through their representatives to altogether abolish the liquor traffic. There is no doubt now that if the majority of the people of this country should declare for the total abolition of the manufacture and sale of ardent spirits, that they have a right to do so, and the judiciary would be compelled to uphold the declared will of the people.

The only question left to consider is that of interference with "vested rights," so called. The liquor-trading interests claim that by the building of distilleries, the erection of machinery and the investment of money in necessary appliances for the production and sale of ardent spirits, they have acquired certain property rights which the legislature cannot interfere with. And they quote in support of this position certain authorities on the subject. Now let us briefly examine this position. Austin, an acknowledged authority on this subject in England, says:

The doctrine of vested rights must not be stretched too far, as there is scarcely a right on which some expectations are not founded, and which does not, in some degree, serve as a guide of conduct. It can only be admitted where the loss would be great, and the probability of the law being repealed or modified was inconsiderable.

Now it is manifest that the investment made by the distillers is based on an expectancy of profit or return from the capital so invested. No man can acquire a right to injure his neighbor.

The testimony of a vast majority of the professors of medical science is to the effect that alcohol in all its forms is injurious to the physical system; hence the question of public policy takes the precedence of individual desires and even of individual claims of rights. Lewis, another eminent authority on the same subject, has the following:

When it is said that the Legislature ought not

to deprive parties of their "vested rights," all that is meant is this: that the rights styled "vested" are sacred or inviolable, or are such as the parties ought not to be deprived of by the Legislature. Like a thousand other propositions, which sound speciously to the ear, it is either purely identical and tells us nothing, or begs the question in issue. If it mean that there are no cases in which the rights of parties are not to yield to considerations of expediency, the proposition is manifestly false, and conflicts with the practice of every Legislature on earth. When the expression "vested right" is used on such occasions, it means one or another of two things—First, that the right in question ought not to be interfered with by the Legislature which (as I have remarked already) begs the question at issue; or, secondly, that in interfering with rights, the Legislature ought to tread with the greatest possible caution, and ought not to abolish them without a great and manifest preponderance of general utility. And, it may be added, the proposition, as thus understood, is just as applicable to contingent rights; or to chances or possibilities of rights, as to vested rights, or rights properly so called. To deprive a man of an expectancy, without a manifest preponderance of general utility, were just as pernicious as to deprive him of a right without the same reason to justify the measure.

A preponderance of "general utility," then, it seems, is a warrant for depriving the individual of all rights of expectancy of profits.

If the professors of the science of medicine and hygiene pronounce ardent spirits to be an agent of disease and physical deterioration, then as

the state is entitled to the services of the citizen, and is bound to protect the public health, as a measure of protection and self-preservation, public policy, or the "preponderance of utility," requires that the state shall take measures to remove whatever may be injurious to the common weal of the citizen. A man may not vend poison to destroy his neighbors. Then, again, the teachers of morals all through the ages have uniformly taught that the use of ardent spirits was destructive of morality. Now the state in a certain measure is constituted the guardian of morality. We hear a good deal about individual rights, the liberty of the citizen, and so on. Again, we occasionally see in the public journals lucubrations "against the folly," as they say, of *legislating* morality into the people;—the individual may be moral or immoral and the state has no right to interfere. Such doctrine, pushed to its logical results, would be a declaration against all government—it would put an end to order, moral, social and political.

The law declares certain actions of individuals misdemeanors and felonies; not because the property rights or the personal safety of others are invaded or threatened, but because the actions are immoral. In this category are certain acts of lewdness, sodomy and the crime against nature, in which only the individual guilty is concerned. And yet the state justly defines such transactions as contrary to morality and provides

a penalty for the offense. The courts have declared the liquor-traffic as injurious to the public interests, and in all legislation, whether in favor of prohibition or the license system, it is treated as an outlawed business.

CHAPTER XV.

WASTED RESOURCES—STARTLING FACTS.

THUS far we have confined the discussion of the subject of intemperance to its historical, moral, and hygienic bearings. We come now to consider it in its relations to the material interests of the nation. Mr. Jefferson said, only a short time before he closed his long life devoted to the service and instruction of his countrymen: "Were I to commence my administration again, with the knowledge which I have acquired from experience, the first question I would ask with regard to every candidate for public office should be, is he addicted to the use of ardent spirits?" Only the sober can properly perform the functions of a ruler, or administrator of law. The law-maker especially should always be in a mental condition to clearly comprehend the nature and effects of the laws he enacts. Yet, according to uncontradicted statements, *one out of every eleven of the members of the American Congress are habitual drunkards*. No wonder, then, that we have had corruption; no wonder we have had bad laws; no wonder the condition

of the country has been gradually growing worse financially and morally. Bad legislation accounts for many of the evils which now afflict the country, and the intemperate habits of the law makers, in part at least, account for bad legislation.

And now there ascends a cry of distress from every human hive between the shores of the Atlantic and Pacific oceans, and from the borders of British America to the frontiers of Mexico. There is want, poverty and wretchedness everywhere. Twelve hundred thousand men roaming about the country unemployed—poverty-stricken and wretched tramps. An equal number of helpless and dependent women cry mightily from their abodes of wretchedness, and distressed childhood mingles its feeble wails to render still more heart-rending the agonizing moan of suffering multitudes.

What means this unwonted distress in a land of abundance? Why should men find nothing to do in a country which boasts of its progressive spirit and wonderful activities? Why should women starve for the lack of bread in a land which lays claim to the title of the “granary of the world?” Why should children wallow in filthy rags and grow up in the school of poverty and vice in a nation which claims to possess enlightenment superior to all other nations and resources without bounds? Why all these manifestations of wretchedness and discontent?

No such condition of things can exist without an adequate cause. Now what is that cause? We have had many theories concerning the source of the evils which afflict our land. But, to our mind, the social economists who have written learnedly and well on false hypotheses, have failed to touch upon what the facts prove as the chief cause of poverty among the American people.

The long, dry columns of figures in a statistical report of a government bureau may not be esteemed the most interesting reading matter, or even as a casual study such matter does not appear laden with many elements of absorbing interest. And yet in those pages of dry facts are to be found the reasons of many manifestations in the political and social movements of the people, which compel attention from all classes. These books of figures are burdened with meanings which all must heed. They become alive with significant warning, if we but seek to unravel their mazes.

It is an unpleasant task to attempt to disturb the public serenity by showing the tremendous depths of the public demoralization—a task which can only be rightly performed by a resort to the solid facts revealed by the labors of the statistician. If we should make the broad assertion that the *drink-bills of this country are in amount annually double the entire sum of the taxes paid on account of the national and state*

governments together, without an appeal to the figures, our statement would be instantly called in question. If we should declare that the *sum annually paid for drinks* in this country exceeded by an enormous amount the sum paid for food, and not back the declaration by irrefragible evidence, we might be charged, if not with willful exaggeration, at least with possessing a most expansive imagination. In self-defence then we must resort to the figures.

The figures presented by Mr. David A. Wells in 1868, show the effects of legislation on the whisky traffic. We take a few of the statements as a basis for comparison. The drink-bills for one year in the following States were as follows:

Maine—prohibitory laws,	\$ 15. per capita.
Vermont “ “	23. “ “
New Hampshire “ “	43. “ “
New Jersey—license law,	68. “ “
Maryland “ “	100. “ “
California—“Free trade,”	210. “ “

These facts are significant. But since 1868 there have been even greater differences. In Maine, the *per capita* consumption of spirits has fallen in a satisfactory ratio to the population, so that in 1876 the amount was only about \$11; while in Vermont the rigid enforcement of the law had reduced the consumption *per capita* in that state to a fraction less than \$10 per annum. New Hampshire's inhabitants consumed less than \$18 worth per head. In Maryland \$102 worth was consum-

ed, and in New Jersey \$67 worth was sold for each person. California shows a steady increase, and in 1876 \$216 worth was sold for each individual in the population. Can legislation be made to effect a decrease in the amount of the liquor traffic? The facts prove that it may effect great things in that direction.

In the annual report of the commissioner of internal revenue for 1877, are some interesting facts for the consideration of social reformers and political economists. In the state of Maine there are no distilleries or rectifying establishments, but 4 breweries, 6 wholesale liquor-dealers, and only 402 saloons. In the state of Kentucky there are 754 distilleries, 54 rectifying establishments, 37 breweries, 240 wholesale liquor-dealers, and 4,284 saloons. In Vermont there are only 2 breweries, 1 wholesale liquor-dealer, and only 433 saloons. New Hampshire has 2 distilleries, 12 wholesale liquor-dealers, and 930 saloons; while little Rhode Island has 42 wholesale liquor-dealers and 1,279 saloons.

They have no prohibitory law in Rhode Island. It is plain what legislation can accomplish toward making people sober.

The following statements will show the number in some of the other states, in the order of magnitude of the traffic:

New York: 111 distilleries, 379 breweries, 741 wholesale liquor-dealers and 23,854 licensed saloons.

Pennsylvania: 140 distilleries, 361 breweries, 483 wholesale liquor-dealers and 16,105 licensed saloons.

Ohio: 108 distilleries, 218 breweries, 397 wholesale liquor-dealers and 14,248 licensed saloons.

Illinois: 75 distilleries, 148 breweries, 247 wholesale liquor-dealers and 10,548 licensed saloons.

California: 401 distilleries, 182 breweries, 269 wholesale liquor-dealers and 8,408 licensed saloons.

Missouri: 64 distilleries, 94 breweries, 226 wholesale liquor-dealers and 6,369 licensed saloons.

Massachusetts: 39 distilleries, 36 breweries, 251 wholesale liquor-dealers and 6,386 licensed saloons.

New Jersey: 158 distilleries, 59 breweries, 40 wholesale liquor-dealers and 5,513 licensed saloons.

Indiana: 120 distilleries, 97 breweries, 104 wholesale liquor-dealers and 5,006 licensed saloons.

Michigan: 1 distillery, 153 breweries, 80 wholesale liquor-dealers and 4,696 licensed saloons.

Wisconsin: 9 distilleries, 266 breweries, 81 wholesale liquor-dealers and 4,477 licensed saloons.

Maryland: 32 distilleries, 77 breweries, 176 wholesale liquor-dealers and 4,320 licensed saloons.

Kentucky: 754 distilleries, 37 breweries, 240

wholesale liquor-dealers and 4,224 licensed saloons.

Iowa : 24 distilleries, 134 breweries, 70 wholesale liquor-dealers and 3,691 licensed saloons.

Louisiana : 1 distillery, 12 breweries, 144 wholesale liquor-dealers and 3,280 licensed saloons.

Texas : 12 distilleries, 42 breweries, 118 wholesale liquor-dealers and 2,960 licensed saloons.

Tennessee : 475 distilleries, 2 breweries, 127 wholesale liquor-dealers and 2,853 licensed saloons.

Virginia : 516 distilleries, 6 breweries, 49 wholesale liquor-dealers and 2,578 licensed saloons.

Minnesota : 117 breweries, 34 wholesale liquor-dealers and 2,044 licensed saloons.

Georgia : 300 distilleries, 3 breweries, 80 wholesale liquor-dealers and 2,028 licensed saloons.

Connecticut : 189 distilleries, 29 breweries, 58 wholesale liquor-dealers and 2,490 licensed saloons.

North Carolina : 1,025 distilleries, 37 wholesale liquor-dealers and 1,884 licensed saloons.

District of Columbia : 15 breweries, 37 wholesale liquor-dealers and 1,105 licensed saloons.

The above are the states which show the greatest number of saloons, wholesale liquor-dealers and breweries. These statistics are compiled from the number of licenses issued by the government, and of course do not include the thousands of places where liquor is sold illegitimately. The total number of licensed saloons or drinking

places in the United States for the fiscal year ending June 30, 1877, was 164,598, or calculating from a population of 45,000,000, one for every 280 persons. The total number of wholesale liquor-dealers is 4,604; brewers 2,758; rectifiers 1,130; distillers 4,992.

In the District of Columbia there are more saloons than there are in Colorado, Dakota, Delaware, Florida, Idaho, Maine, Montana, Nebraska, New Hampshire, New Mexico, Oregon, Utah, Vermont, Washington territory, West Virginia, or Wyoming. There are nearly three times as many saloon-keepers in the District of Columbia as in two-thirds of the states and territories named, and every Congress is called upon to appropriate money to aid the poor of this district. The death rate in the district is greater than in any state in the Union in proportion to population.

Here is located much of the mischief which afflicts our country from the cursed reign of the Demon-Tyrant, Strong Drink. Of the entire number of the members of Congress—senators and representatives—there are thirty-three *confirmed drunkards*. *One hundred and sixty-six are periodical drinkers*. Thirty-three take a glass occasionally through courtesy. Thus we have revealed the source from whence so many saloon-keepers in the District of Columbia draw their revenues. Out of three hundred and sixty-seven members of Congress, there are two hun-

dred and thirty who drink, thirty-three of which number are confirmed sots, while one hundred and sixty-six *occasionally* get drunk, thirty-three are seldom drunk, and one hundred and thirty-seven only are always sober.

The example set by these illustrious law-givers exerts a most baneful influence on the social life of the nation. It has made our National Capital a notorious den of social iniquities. And this influence goes abroad, and the people who aspire to political honors everywhere deem it necessary to be in the fashion, and follow in the footsteps of the nation's statesmen; these local leaders in their turn have a personal following, and their dependents drink because they wish to imitate the habits of their champion; and so on down to the very lowest ranks of society. Every one has some influence, and none are without imitators of their social habits.

One hundred and sixty-four thousand five hundred and ninety-eight saloons licensed to sell a *deadly poison in unlimited quantities* to all who have the lack of self-control to demand it! What a picture is here presented! And then take another view of the subject. Suppose that each one of these licensed places requires for its management and supervision three persons on an average, and the number employed is 493,794—engaged in dosing out *poison* to not less than *sixteen millions* of their fellow-beings in the course of the year. In this account we do

not include the distilleries and wholesale liquor houses, where a vast amount of drinking is carried on.

There is a very significant fact connected with these figures:—wherever the ratio of saloons to the population is largest there the mortality lists are largest. In Washington City the ratio of saloons to the population is larger than in any city in the Union, and the death rate is heavier than in any other community. Surely the very shadow of death hangs like a pall around the den of the demon.

Let us look over the figures a little further. We shall find cause for astonishment. The following statement is made up from official estimates:

Value of liquors sold in 1877.....	\$700,000,000
Value of food and food preparations.	580,949,411
Preponderance of value of liquors.....	\$119,050,589

Dr. Hargreaves, of Philadelphia, eminent as a physician and recognized as a careful and reliable statistician, estimated the value of the intoxicating liquors manufactured and drank from 1860 to 1872, inclusive, as follows:

Value of intoxicating liquors in 12	
years.....	\$6,780,161,805
Total war expenses of the United	
States and loyal states.....	6,165,237,000

Excess of the tippling bills..... \$614,924,805

So it is seen that the direct cost to the people

of the United States for their drinks in the course of twelve years was greater by the sum of *six hundred and fifteen millions of dollars* than the whole expenditures of the general government and all the Union states in the most gigantic and protracted war of recent times, including the period from 1860 to 1866.

Now let us take another look and see what the net cost outside of this direct outlay is legitimately determined to be to the people of these United States :

Number of persons engaged in selling liquor at wholesale and retail.....	505,260
Number of persons engaged in the manu- facture of liquors.....	40,364

Whole number employed in the traffic.....	545,624
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Value of the services of 545,624 men at \$500 per annum.....	\$272,812,000
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Half time of 600,000 tipplers and other drinkers—\$250 each.....	150,000,000
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Value of 90,000,000 bushels of grain at 40c per bushel.....	36,000,000
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Aggregating.....	\$458,812,000
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To which add direct cost.....	700,000,000
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Grand total.....	\$1,158,812,000
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Is this all? If it comprised all the losses accruing to the people of the United States, it would be sufficiently appalling. Just think of these figures! *One billion, one hundred and fifty-eight millions, eight hundred and twelve thousand dollars wasted in one single year!* More than

twenty-three dollars *per capita*. Estimating the population of the United States at 45,000,000, every man, woman and child in the country are deprived of twenty-three dollars each on account of this fearful traffic! Talk not of the burden of taxation. *The drinking habit* is a fearful *incubus* upon national prosperity, as well as on national morality.

But we are not done with the figures yet. There are other sources of depletion of the rightful gains of the united industries of the people. The omission to perform social, political and moral duties to the detriment of the general welfare of the people is scarcely less blameworthy than the direct commission of crime against society. Taking this view of the matter, let us further investigate the facts in relation to the destructive power of the demon of strong drink.

The president of the Michigan State Board of Health, Dr. Hitchcock, has made extensive enquiries, and carefully investigated the causes of disease and death. As the result of these inquiries, he has furnished to the world some very interesting figures. Some of his estimates are as follows:

Number of constantly sick persons in the	
Union from the use of alcohol.....	98,000
Number of idiots from the same cause.....	319,000
Cut off by premature death by use of alcohol.....	300,000
Total	717,000

Estimate the annual value of labor of these at five hundred dollars, and we have the enormous sum of *three hundred and fifty-eight millions of dollars* lost to the nation.

But these figures do not show all the evil of this fell passion for drink. For instance, the aggregate number of years lost by the annual premature deaths amount to 1,127,000 years. Counting each year's service at five hundred dollars, we get the enormous aggregate of *five hundred and sixty-three millions five hundred thousand dollars*, lost by the destruction of that much of the productive energies of the nation ! To these direct losses the cost of maintaining the afflicted hosts bitten by this fatal and venomous enemy, must be added.

Taking together all the losses, in direct cost of intoxicants, in loss of labor of vendors, manufacturers, and drunkards, the nine thousand three hundred and thirty-eight persons annually rendered insane from use of liquors, the cost of caring for these, and the idiotic paupers, the actual outlays for prisons, police and constabulary forces, courts and other legal appliances necessary to detect and bring to justice the criminals who have been made such by the indulgence in intoxicants, and the account will stand about as follows :

To loss on labor; account of crime
and cure of idiotic and insane,

and direct cost of alcoholic drink.	\$2,300,000,000
To loss of grain wasted.....	36,000,000

Total.....	\$2,339,000,000
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As an offset, government collects a revenue from the trade.

In 1877 the receipts of revenue were about..... \$60,225,995

Receipts on 500,000 licenses under state laws at \$100.....	50,000,000
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Making a total of.....	\$110,225,995
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Should it be objected that the estimated value of labor is too much, that \$100, and not \$500, would be a fair average, still the loss would be enormous, thus :

Value of labor lost per annum.....	\$248,879,000
Value of grain wasted.....	36,000,000
Care of insane and idiots—victims of drink.....	50,000,000
Courts, jails and police to suppress drinking crimes.....	100,000,000

Total loss.....	\$434,879,000
To which add cost of drink.....	700,000,000

Grand total.....	\$1,134,879,000
Total revenue receipts from spirits..	110,225,995

Annual loss to the nation.....	\$1,024,653,005
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It will be observed that we have taken no account of the capital invested in machinery, fixtures, buildings, etc., necessary to the conducting of the business of manufacturing ardent

spirits. The sum is enormous. This will fairly offset any over-estimate of the direct cost of whisky, brandy and wine drank by the people of this country.

In the thirty-seven states and eight territories there were, according to the latest reports, two thousand two hundred and ten county prisons. The average number of inmates is eight to each prison, making a total of seventeen thousand six hundred and eighty persons confined in county prisons. Number of houses of correction in the United States, twenty-eight; total number of persons confined, seven thousand five hundred. Number of state penitentiaries, forty-two; total number of prisoners confined, seventeen thousand. These criminal statistics have a direct bearing on the liquor question. Let us recapitulate:

Number of prisoners in county jails.....	17,680
Number of prisoners in houses of correc- tion	7,500
Number of prisoners in state penitenti- aries	17,000

Total number of prisoners... ..42,180

It is estimated that the cost of maintaining the machinery of criminal law courts, marshals, sheriffs, jailers, turnkeys, constables, and other incidentals in the enforcement of the law amounts to \$1500 for each prisoner committed for felony.

Then we have the cost of apprehending and

bringing to trial 42,180 prisoners at \$1,500 each, making a total expenditure on this account of \$62,270,000. It is claimed that *three-fourths* of the crimes committed are traceable to indulgence in strong drink. If this estimate be approximately correct, then we have an additional item of cost to the people of this country of \$46,702,500, to be charged to the account of the *drinking habit*.

We have said nothing concerning the police prisons of the cities; nothing in relation to the enormous cost of maintaining the police machinery; nothing in regard to the cost of maintaining prisoners in county jails and other prisons of detention; nothing of the cost of erecting prison houses; and have placed no estimate upon the value of the time consumed by persons not directly connected with the judicial tribunals, in consequence of the trials of the multitude of culprits—made outcasts through the dreadful agency of strong drink.

The prison houses of the United States to-day are tenanted by men enough to fill the ranks of an army greater than the allied forces of France and the United States under the command of Washington at Yorktown when Cornwallis surrendered; greater than the army commanded by Pemberton when he surrendered Vicksburg. Aye, greater than Lee had with him at Appomattox Court House! In all these figures are presented pictures of human misery which cannot be estimated in dollars and cents.

CHAPTER XVI.

FAMOUS TEMPERANCE LEADERS AND LECTURERS.

THE greatest merit of a great many people is that they do as other people do. Such persons cannot tolerate any departure from established modes of action. They move round and round in a circle, and because they keep moving, as it is somewhere observed, they fancy they are making progress ; and they are never reminded of their error, even when they discover, after motion, that they are but a short distance from their starting point. In spite of this class it may be laid down as a rule that where there is a great amount of character there will be a great amount of misunderstood action, which is commonly called eccentricity, and usually translated—but most unjustly—to mean folly. It is safe to grant that it is well, as Lord Brougham expresses it, to do common things in a common way, but this is distinct from a servile adoption of the principle of imitation in everything ; and no man of intellect, much less a man of progressive energies, will submit to walk only in the foot-paths made by the many. It is one of the conditions upon which

its efficiency or the success or failure of its efforts depends that the mind shall act with freedom and be permitted to cast off, when necessary, the restraint of rules founded merely on custom and having no bias in right.

But the progress of the world can be promoted by no other class than that which breaks away from custom and strikes out from the beaten paths of social routine. Cromwell would never have become England's greatest ruler, had he moved smoothly along with the popular current. His long prayers and constant appeals to the bible as a sufficient authority for every action were regarded by his contemporaries as foolish eccentricities. But Cromwell cared little for the opinion of the time-servers and sycophants, who had changed their opinion when he had become Lord Protector of the Commonwealth of Great Britain. These peculiarities had then become evidences of his transcendent genius. Cromwell had become famous, and his idiosyncrasies were now fashionable, and therefore eminently proper. Men like Wilberforce and Thompson, who undertook to go in a direction contrary to the general sentiment, were at the time regarded as eccentric, nay, foolish. So with Garrison and Gerrit Smith and Wendell Phillips, in this country. Even Massachusetts, a state inhabited by a race which prides itself on possessing liberality of opinion and progressive thought, could not tolerate what was esteemed the folly of

Garrison, Phillips, Smith and their fellow advocates of the anti-slavery cause.

All the world's great reformers, from Socrates to Huss, and on to our own times, have been stigmatized as teachers of evil things and presented as disturbers of established order. So in other days the Greeks dosed Socrates with poison; the Jews nailed the Redeemer to the cross; the church chained John Huss to a stake and burned him to ashes; Jerome of Prague was consumed in flames; Luther was hunted as an enemy of mankind; Servetus was murdered; and thousands of others have breathed out their lives amid the most excruciating tortures that diabolical malice could suggest; and all because they saw more clearly the wants of the coming generations—they had discovered the true pathway of progress.

It was so with the early temperance reformers. True, the days of physical persecution had ended; but they were stigmatized as deluded fanatics and all manner of abuse was heaped upon them. But their cry was:

“ On, still on the worlds are speeding
Through the heavens with flight sublime;
On, still on, the nations leading,
March we through the deeps of Time!
Through the shadow of the ages,
Onward, upward lies our way—
Till we reach the morning edges,
Climbing to the climbing day!

Round us, piled in desolation,
Ghostly shapes of ruin rise;
Gloomy Terrors, hoary Errors,
Tombs of buried centuries.

“Press we on with hearts undaunted—
Leaving all that time hath won—
Through the dusky, phantom-haunted
Passes of Oblivion.
Night is o’er us, heights before us
Human footsteps never trod;
Still ascending, we are wending
On beneath the stars and God.”

It must have required the highest courage on the part of Dr. Justin Edwards to go forth from the pulpit of a wealthy congregation to embark in the advocacy of an unpopular cause. Surely to him difficulties appeared looming like mountains, rugged, lofty and hard to be passed. He lived at a period when even in Puritan New England the habit of drinking was interwoven with the social customs of the people. Deacons in fashionable churches spent their week-days in superintending distilleries and strangely mingling heaven and hell by selling along with jugs and demijohns of fiery rum copies of the Holy Scriptures. And even preachers—those called upon to expound the word of God—sometimes engaged in the liquor traffic. There is at least one case reported of a thrifty minister of a prominent church who attended to a distillery during six days of the week and preached to his people

on Sunday. To thunder forth denunciations again this evil custom, required nerve in those days. It is said that some of Dr. Edwards' best friends remonstrated with him on the folly of undertaking to break up the social habits of the people. But he was not to be deterred from his purpose. To all appeals he was immovable. He felt, like Juliana in the play, that—

“ ‘Tis in a cause so honorable, that I scorn
With any sign that may express a sorrow,
To show I do repent.”

For him there was no repentance, nor indeed anything to cause it, for he well knew that he had enlisted in a holy cause. He had seen the effect of intemperance, he knew the dreadful doom it imposed on its victims, and his soul was moved. He expected rebuffs; he expected the time-serving multitude would deride; that the custom-bound would not tolerate his “fanaticism,” as they were pleased to term his warfare on drunkenness. He knew that in any attempt to break up fixed customs—

“ The fool would cackle out reproof,
The very ass would raise his hoof;
And he who held in his possession
The single virtue of discretion,
Who knew no overflow of spirits,
Whose want of passion was his merit,
Whom wit and taste and judgment flies,
Would shake his noddle and seem wise.”

But he cared nothing for these things and went right on lecturing, preaching, writing, organizing and earnestly contending for the cause he had espoused. Dr. Edwards was a man who commanded the respect of his opponents. "Possessed of a clear, discerning mind, a strong, commanding utterance," without the smoothness of Addison, without the polish of Chesterfield, still few men were capable of so commanding the attention of a large assembly as this pioneer in the cause of temperance. He was one of the very first men on this continent to give form and force to the principles of total abstinence. For some years he was almost alone in his struggle against the monstrous vice. No man exerted so powerful an influence in giving direction to the temperance movement previous to 1837 as Dr. Edwards. Then he was joined by others, and still continued to labor with earnestness and effectiveness until his strength failed. He died at the Sweet Springs, Virginia, July 23, 1853, lamented by thousands of persons to whom he had been a friend and counselor in the struggle against the demon of strong drink. Dr. Edwards has justly been regarded as the originator of the American temperance movement.

Samuel Chipman, of Boston, who has received the title of the American Howard, early attached himself to the temperance cause, and for more than thirty-five years lent his aid to every movement calculated to promote the interests of the

cause. At a ripe old age, Mr. Chipman died in 1854, at his home in Boston.

Chief Justice Savage, of New York, was also a strong advocate of temperance principles, and by his position, legal learning and courage in advocating the cause, deserves a place among the eminent leaders of that cause. He died in 1854, at Utica, New York.

Perhaps no man connected with the earlier efforts in behalf of temperance exerted so powerful an influence as Rev. Dr. Lyman Beecher. He was a mighty man in speech and in argument, dealing tremendous blows. He became identified with the cause far back in its feeble beginnings, and so continued through a lifetime extended beyond the ordinary span allotted to man. As we have already had occasion to allude to his labors further notice is unnecessary. Dr. Beecher died at his home in Brooklyn, New York, January 10th., 1863.

Edward C. Delavan was another pioneer in the cause of temperance. He enlisted earnestly in the work when a young man, and through a long life devoted his personal efforts and consecrated his ample fortune to the service of the cause which ever lay near his heart. Mr. Delavan was not only a strict total abstinence man, but he devoted his talents to the study of the wine question with a zeal unequalled. He was led to the conclusion that it was sinful to use the fermented and adulterated wines of

America at the communion table. He wrote articles in the newspapers, pamphlets and books to sustain his position that the unfermented fruit of the vine alone should be used in the symbolical ordinance of the Lord's Supper. For this he was denounced by many persons and not a few ministers, as designing to subvert the religion of Christ, and for being little less than a blasphemer because he endeavored to banish from the communion service one of the elements consecrated by Our Lord himself.

This was a sore trial to Mr. Delavan, who was a devout Christian believer. But his convictions were firm, and notwithstanding the grief which such assaults occasioned him, he did not falter in pursuing his own line of conduct. Mr. Delavan may be regarded as one of the ablest and truest of the earlier temperance leaders. He died at his residence in Albany, New York, January 15th, 1871.

The Rev. Dr. Nathaniel Hewitt was one of the first among the temperance advocates to mount the rostrum in behalf of the cause he had espoused. He was an eloquent man, strong, vigorous and effective before an audience. He was the first evangelist sent out to proclaim the doctrine of abstinence by the American Temperance Society of Boston. His labors were abundantly successful. Perhaps no man of his day exerted so powerful an influence in favor of the cause as Dr. Hewitt. He was truly a forerunner—a John

the Baptist crying in the wilderness, and in hundreds of pulpits all over the land he cried aloud and spared not. Neither pastor nor parishioners, saint nor sinner escaped his expostulations. He painted in the deepest shades the awful crime of dealing in strong drink, and he remonstrated with the drinkers with the strength and force of an old prophet—plainly delineating God's will concerning transgressors. Perhaps no one since the days of Whitefield so agitated this country on a moral question. Dr. Hewitt, having accomplished a grand work, was called to his rest, dying at Bridgeport, Conn., February 3d, 1876.

Joshua Nye, of Maine, was another of the old time temperance leaders. He was active as an adherent of the prohibition cause and ably contended for the triumph of the party in that state of which Hon. Neal Dow was the acknowledged leader. He lived to see the complete triumph of prohibition, and was appointed Chief State Constable under the prohibition act by the Governor of Maine.

On the 29th day of January, 1866, at Schenectady, New York, the Rev. Eliphalet Nott, D. D., L. L. D., President of Union College, closed his remarkable career. Dr. Nott's life had extended from the year 1774. Early in the inception of the temperance movement Dr. Nott became connected with it, and lent to the cause his great talents and unequalled learning. He became a convert to the principles of total abstinence and

was ever willing to defend the cause. As far back as 1845 he delivered a course of "temperance lectures," afterwards collected in a volume which to this day remains a standard work on the subject. His great reputation as a scholar and college president, which had extended to Europe, gave to Dr. Nott's opinions a weight and influence not attained by the writings or utterances of men less known. His advocacy of the temperance cause contributed largely to its advancement. This great apostle of abstinence had a theory that all alcoholic beverages shortened the life of the drinkers, and that by the practice of an abstemious regimen life might be extended, and gradually the race might produce men long-lived as in the patriarchal days. He was over *ninety-two years old* when death claimed him.

Hon. George Hall, ex-Mayor of Brooklyn, who died in 1868, was a firm believer in the principles of total abstinence, and was a leader in the temperance cause in his day.

Rev. Dr. N. S. S. Beman was one of the early and unflinching advocates of the temperance cause. In his religious and social life he was an eminent example of consistent abstention. He died at Carbondale, Illinois, August 8, 1871, in the *eighty-sixth* year of his age.

William H. Burleigh, one of the early lecturers and a writers for the temperance journals, a poet and an earnest pleader for the cause, died at Brooklyn, New York, March 18, 1871. He was

the author of the widely known poem entitled "The Rum Fiend."

Rev. Albert Barnes, at a ripe age, died in January, 1871. He was one of the early temperance leaders, and author of a sermon entitled "The Throne of Iniquity," which is, perhaps without exception, the most powerful argument against the liquor traffic ever delivered.

John Tappan of Boston, who was eminent as a leader from the very beginning of the movement for a reform in the habits of the country, closed his career in 1871.

Governor John H. Geary of Pennsylvania was a staunch advocate of temperance, and refused to allow wine at his inauguration.

Hon. John H. Cocke of Virginia, first president of the National Temperance Union, of which he remained president from 1836 to 1843, was a leader of the old temperance movement. He was a man of the highest character for honor, integrity, and consistent adhesion to whatever cause he undertook to champion. He died in 1866.

Dr. Reuben D. Mussey of Ohio, a man who filled some of the highest positions among the American Medical Colleges, perhaps was one of the most useful temperance leaders of his time. He became a convert to the total abstinence doctrine through his scientific investigations. While he was yet comparatively a young man he demonstrated the poisonous qualities of alco-

hol in so clear and forcible a manner that many persons were at once convinced and renounced its use. He was thus the means of saving many hundreds—and those of the most intelligent classes—from going down to the drunkard's slimy pit of degradation. Dr. Mussey's opinions as an eminent professor of medical science had weight with men of the highest intelligence, and because of his earnestness and high scientific acquirements he was of immense service to the cause. He died in 1866.

The same year the Rev. Dr. John Pierpont, the bard of the temperance movement, and the elegant scholar, the eloquent lecturer, the able and argumentive advocate, entered into his rest.

No account of the early and eminent leaders of the temperance movement would be complete without some mention of Father Taylor, the Sailor Preacher of Boston. He was a self-instructed man. His earlier years were passed before the mast. But he was a remarkable man. His eloquence was rude, but startling and effective. He had a way of saying wise things in a blunt way. Once he spoke two hours on temperance at Newburyport before the New England Conference. He charged upon rum-sellers almost every species of crime known in the list of offenses against virtue, purity and moral obligations. He declared that Satan himself would protest against companionship with the drunkard-makers, as he called saloon keep-

ers. He maintained that Satan would regard it as an additional infliction of punishment to be compelled to receive such miscreants within the limits of hell.

On another occasion he said before the legislature of Massachusetts that he wanted to see "the grave of intemperance dug, and a stone rolled upon it as big as Jupiter." Speaking of what he regarded as the unparalleled wickedness of liquor-selling, he said of the dramshop keepers: "I wonder that the angels of heaven do not tear up the golden pavements and roll them on their heads."

Once he was preaching at the Mariners' chapel—his church he called it—which was frequented quite as much by the elite of Boston as by the jack tars. Becoming warmed up, he thus poured out his wrath against the rum traffic: "And here it is yet, the accursed system to plague and torture us, although we have exposed its villanies until it would seem that Satan himself ought to be ashamed to have any connection with it. I am not sure but he is, but some of his servants have more brass and less shame than their master. * * * * And your poor houses are full, and your courts and prisons are filled with the victims of this infernal rum traffic; and your homes are full of sorrow, and the hearts of your wives and mothers. And yet the system is tolerated. * * * Your fathers—your patriotic fathers—could make a cup of tea for his Britan-

nic majesty out of a whole cargo, and *you* can't cork up a gin jug. Ha!" This eminent preacher of temperance and earnest Christian laborer died in the beginning of the year 1872.

Later during the same year, another consistent man passed to his account. Horace Greeley had founded the *Tribune*, and during his life that paper was an open advocate of the temperance cause.

John Hawkins for years and years was a strong armed knight of the temperance cause. Perhaps no man in the space of time during which he labored, accomplished so much. He was literally a missionary to the fallen. He haunted the saloons of Philadelphia, he laid in wait for the poor inebriate, hoping for an opportunity to do him good. He was a leader away back in the days of the Washingtonians. John Hawkins had travelled the drunkard's road, and he knew all about it. He died some years ago lamented by thousands.

We have already had occasion to speak at some length of the labors of Father Mathew and Hon. Neal Dow, two noble leaders of the cause—each in his own peculiar sphere unequaled.

Of Mr. John B. Gough, we have not given that full account which his great services as a lecturer demand. Nor can it be done in the limited space at command in these pages. Mr. Gough is undoubtedly the most eloquent advocate the temperance cause has yet produced in this

country. Some of his pictures of the miseries flowing from the thirst for strong drink are truly appalling in their overpowering eloquence. As a specimen of his power to depict the woes of the drunkard the following extract from a report of one of his lectures is given :

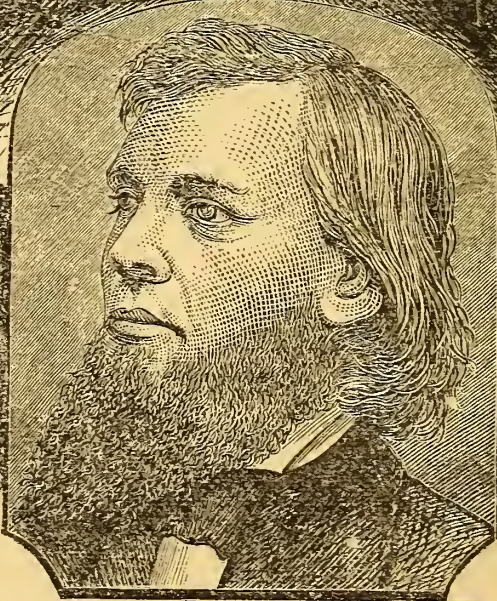
Ye mouldering victims! Wipe the grave-dust crumbling from your brows ; stalk forth, in your tattered shrouds and bony whiteness to testify against the drink! Come, come forth from the gallows, you spirit-maddened man-slayer! Give up your bloody knife, and stalk forth to testify against it! Crawl from the slimy ooze, ye drowned drunkards, and with suffocation's blue and livid lips speak out against the drink! Unroll the record of the past, and let the recording angel read out the murder indictments written in God's book of remembrance! Ay, let the past be unfolded and the shrieks of victims wailing be borne down upon the night blast! Snap your burning chains, ye denizens of the pit, and come up sheeted in the fire, dripping with the flames of hell, and with your trumpet tongues testify against the damnation of the drink.

The pen is not competent to describe the manner of Mr. Gough. He must be seen and heard to obtain a correct notion of his mighty power over an audience. No sooner had Mr. Gough become thoroughly convalescent, after signing, than he began that career which has proved so valuable to the temperance cause and so satisfactory to himself. The extract given above is a sample of his earlier efforts. Imagine such lan-

DR. LEWIS



DR. JEWETT



MRS. PULMAN



GOUGH



MOTHER STEWART

guage flowing from a consummate actor, by the favor of nature an elocutionist unsurpassed, impelled by an enthusiasm that belongs to the redeemed only, and you may then have a faint conception of what John B. Gough was before an audience in the earlier stages of his career. No wonder he kindled a mighty flame. With age and experience he has become more powerful if less enthusiastic.

Lucius Manlius Sargent, Esq., of Massachusetts, was undoubtedly one of the ablest promoters of the temperance cause among the pioneers. He became a convert to total abstinence principles in early life, and his labors in behalf of the cause began contemporaneously with those of Drs. Justin Edwards, Lyman Beecher, Nathaniel Hewitt and John Marsh. Mr. Sargent was a fine *belles lettres* scholar, a fluent and even elegant writer. He entered the lists with ardor, and perhaps dealt more effective blows against the evil of intemperance through his volumes of "Temperance Tales" than some of his great contemporaries. Mr. Sargent died in the eighty-first year of his age, at his home near Boston, in 1868.

The Rev. George Duffield, D. D., one of the ablest of the leaders of the temperance reform, died at Detroit, Michigan, June 24th., 1868. Dr. Duffield was a leader in the Presbyterian church, and was all his life a firm supporter of the cause. He was one of the earliest and keenest investigators of the Scripture testimony. His contribu-

tions to literature were many, all bearing directly on this subject. To him the friends of temperance are indebted for the brilliant light he threw upon this branch of the subject. "The Bible Rule of Temperance," his last and greatest work, is destined to accomplish a great work for humanity. It is a masterly elucidation of the bible doctrine of temperance.

Rev. Dr. John Marsh, the Apostle of the American Temperance Union, was a mighty man in his day. With a splendid physique, commanding presence, a voice of unparalleled compass and flexibility, possessed of a mind clear, incisive and logical, and heart warm and sympathetic, few men could have fulfilled his mission with equal ability. In his prime he was the peer of any man of his time on the American platform. Even when he had passed his three score years and ten, he was called "the old man eloquent." Like most of the temperance workers he lived to an advanced age. From 1829 until 1867 he had devoted his wonderful gifts of speech and facility as a writer constantly to the work of advancing the interest of the temperance cause. He died in his 82nd year, at Hartford, Connecticut, in 1868.

Rev. Thomas P. Hunt was another eminent leader of the temperance reformation. He was both a writer and speaker, a leader and lecturer. He wrote several works, among them an "Expose of the Adulterations of Liquors." He was well-in-

formed and a man of unquestioned ability. Father Hunt, as he was called, lived to a green old age, and was always active in the cause. His is one of the names that will be cherished among temperance reformers after that of many men who filled a larger space in the public opinion in their day shall be forgotten.

Most of those mentioned in this chapter have been called away from the scenes of their efforts. They were strong minded men, who dared to break away from the routine notions of the masses, who refused to be bound by the fetters of long established customs. In this sense they were great men. They originated ideas and formulated principles unknown to their contemporary generation, until they gave them shape and expression. They were noble warriors and bold. Convictions of duty guided them, and the will to perform every obligation, however unpleasant, certainly was a trait of character possessed by most of the early temperance reformers. Like knights banded together to rescue holy sanctuaries from unhallowed profanation, they contended with heroic courage to accomplish their grand undertaking. With hearts moved to pity by the terrible scenes of degradation presented around them, these men were supported in their resolves by a firm faith that they would reap if they fainted not, that even in their time they should see the fruition of the harvest of their sowing. They looked forward along the track of coming years and faith revealed

to them a glorious scene of peace, joy, and prosperity in the places dark and wretched then, where the demon of drunkenness in constant revelries celebrated the orgies of disease, despair and death.

“Long the night that hath no breaking;—
Darkness died upon their way;
Courage! lo, the world was waking,
Stirred with bodings of the day.
Truth was dawning! and the morning
Kindled over sea and land!
And the gilded hills were warning
That the day spring should not stand!”

They saw even in their day the fruits of victory. The strong fetters of the tyrant were broken, and the bitter cup of despair was shattered even in the halls where it had long filled a place. And those heroes and patriots died, leaving a rich legacy of fruitful labor to the workers of this generation.

And when the time came for the old warriors to put their armor by, and gather around them the drapery of their couches to lie down in dreamless death, brave young hearts were there to take up the weapons which had fallen from the nerveless hands of the venerable knights, and strong men took up the armor, and with sympathy for the fallen, and charity for the outcast, with minds imbued with eternal hostility to the enemy which caused such misery, they went forth to renew the conflict. The cause of temperance has now able advocates in America among all classes.

Among them are statesmen, lawyers, poets, ministers, and scientists, besides the able defenders found among the non-professional masses of the people.

Among distinguished statesmen who have encouraged temperance by their example, we may mention Abraham Lincoln, General Lewis Cass, Hon. Theodore Frelinghuysen, Hon. John H. Geary, Hon. Henry Wilson, Hon. William A. Buckingham, and a long line of names scarcely less distinguished in the political annals of the nation. These have all passed to their reward.

In the United Kingdom of Great Britain and Ireland have lived some noble apostles of the cause. Some of these quietly and without ostentation performed their work and crossed over to the other shore of the river of Time.

One name deserves to be mentioned, not so much on account of startling incidents connected with his history, but because of his quiet work and the results which followed. William Martin, a plain Quaker gentleman, was an early friend of Theobald Mathew, a Franciscan friar of Cork. Mr. Martin was an earnest temperance man and used to hold many consultations with his friend, Friar Mathew, concerning this question of intemperance. The ecclesiastic gave patient audience to his friend on this subject, was convinced, converted to the total abstinence doctrine, and signed the pledge. That was one of the greatest events in the history of the temperance

movement. The friar became a priest, and not only practised total abstinence but became a mighty agent in the hands of Providence in leading a revolt against the demon of strong drink, such as was never witnessed before, and may never be again. The whole liquor trade of Ireland was almost totally destroyed, and some of Father Mathew's own relatives, engaged in the traffic, were bankrupted on account of the destruction of the liquor business. In another part of this work we have recorded a summary of the results of the visit of Father Mathew to the United States. His name is destined to stand next to that of St. Patrick in the Irish calendar.

And this great man was led to the adoption of total abstinence through the kindly expostulations of William Martin, an unassuming Irish Quaker. If Mr. Martin had done nothing more in behalf of the temperance cause he would have won the right to a place among the temperance leaders of the United Kingdom.

Rev. Dr. John Edgar, of Belfast college, Ireland, was a pioneer in the cause of temperance. He was strong in his denunciation of alcoholics, but could not be induced to accept the doctrine of total abstinence. There came a time for division between the *temperate* advocates and the *temperance* (abstinence) men, and Dr. John Edgar was a champion of the former. In 1866, not long before his death, he came out squarely in favor of total abstinence, and published his

reasons for the change of opinions, which was a means of grace to many moderate drinkers.

John Dunlop, Esq., of Greenock, Scotland, was a pioneer leader of the temperance cause in that country. He commenced his work as early as 1829, and was instrumental in organizing a strong temperance sentiment in various places in old Caledonia.

Joseph Livesey of Preston, Lancashire, organized a total abstinence society at that place in 1832. He afterwards established, and for a long time conducted, the Preston *Temperance Advocate*, a monthly periodical which made its appearance in January, 1834.

William Collins, of Glasgow, was another organizer in the early struggles of the cause. He was really the originator, in connection with Mr. Dunlop, of the movement in Scotland. In 1830 he commenced the publication of a monthly periodical called *The Temperance Record* and cheerfully sustained the pecuniary loss entailed by it. This publication was continued more than ten years.

Mr. James Teare, of Preston, was an early and zealous temperance lecturer. With the courage of a martyr he took the field, unsustained by any organization, and worked his way through various parts of England. Between 1830 and 1862, thirty-two years, Mr. Teare was a successful lecturer.

Mr. Thomas Whittaker was the first agent or

lecturer engaged by the "British Association for the Promotion of Temperance." He was sent out as an Evangelist in 1836, and until within the past few months he has been incessantly engaged. His labors have formed an integral part of the British movement in behalf of temperance.

Mrs. Sarah C. Hall, Mrs. C. L. Balfour, Mrs. Ellis, and other noted women were, in a sense, leaders of the temperance movement through their writings. Dr. Erasmus Darwin was a temperance advocate, and in that cause championed a moral evolution as great as his famous grandson, Dr. Charles Darwin, afterwards in the more material world. Dr. Pye Smith, John Cassell, the London publisher, Rev. Dr. Charles Stovel, Rev. Dr. Jabez Burns and others were mighty men of valor during the first years of the great contest between temperance and drunkenness.

In this brief sketch of famous temperance leaders and lecturers of this country and England, Ireland and Scotland, we have said little of any of the actors who are still in the field against the foe. We shall have occasion to allude to them frequently. Only those, with a few exceptions, who have laid down their lives, have been introduced here.

It would be manifestly improper to close these notices without some mention of the heroic leaders of the temperance bands of our neighbors across the border in the dominion of Canada.

The first temperance movement in Canada of

which we have any account was organized as a sort of parish society, in connection with St. Andrew's church, Montreal, in 1828. This was accomplished through the active zeal of Rev. J. Christmas. But the pledge was simply to exercise prudence and moderation in drinking. It was a kind of temperate society.

Hon. S. L. Tilly, late lieutenant-governor of the Province of New Brunswick, has long been a leader of the total abstinence and prohibition cause in that section.

Hon. Malcolm Cameron, M. P., was an early advocate of the cause. In 1855 he introduced a bill into the old parliament of Canada which, if it had been enacted, would have given the provinces of Ontario and Quebec a prohibitory law.

Hon. Christopher Dunkin, M. P., in 1864 secured the passage of an excise law applicable to the two provinces of Ontario and Quebec.

Hon. George W. Ross, M. P., is a staunch advocate of temperance and always supports measures having the object of restricting the liquor traffic in the dominion of Canada.

CHAPTER XVII.

TOTAL ABSTINENCE IN GREAT BRITAIN AND IRELAND.

THE consumption of intoxicating liquors in Great Britain and Ireland is enormous. In 1876 the drink bills of the United Kingdom are reported as exceeding \$700,000,000. In Ireland there was a time when entire prohibition might have been achieved. That was in the days of Father Mathew, when the Catholic population had become abstinent, and when many great Protestant advocates rose up in behalf of the cause, all Ireland moved in its might and dethroned King Alcohol. But the forces were not organized, and had before them no definite political object. Soon the tyrant returned, and commenced again the reign of sorrow.

In England no such victory was won. Long established custom had made of the British people an intemperate race. Here and there were a few abstinent persons, but they exerted little influence upon the masses surrounding them. The temperance movements proceeding in America

made considerable impression in England. There were men who waited for the dawning of the light with the patience and earnestness of a Simeon waiting for the salvation of Jehovah to visit sorrow-stricken Judea once more. But no Bethlehem star shone out from the thick darkness which enveloped the island empire. So the little companies who came together to lament the sad condition of their beloved native land watched and waited and prayed.

Fifty years or more ago, a Presbyterian minister from one of the New England states was visiting the city of Belfast, Ireland. There he observed the universal custom of drinking. *Potheen* was to be found on all occasions. Having made the acquaintance of Rev. Dr. John Edgar, a professor in the Presbyterian college there, he opened to him his mind in regard to the great sin of drunkenness which he had observed to be excessively common among the people. Dr. Edgar readily assented to the views of the American, and entered heartily into a project for reforming these habits. He wrote and caused to be printed in the columns of the Belfast *Northern Whig*, an appeal to the people, setting forth the terrible evils of intemperance, and urged upon them to rise and stand in the dignity of true manhood, by frowning down drunkenness and debauchery. But Dr. Edgar was not an advocate of abstinence altogether; he was merely urging moderation in the use of intoxicants.

Then came John Dunlop and William Collins, and they erected the standard of total abstinence in many of the cities and towns of Scotland.

In Ireland, as early as 1831, a temperance society for the province of Ulster was organized under the auspices of the Rev. G. W. Carr of New Ross, and soon after the "Hibernian Temperance Society" was organized in Dublin. Of this society the Solicitor General for Ireland, Philip Crampton, Esq., was president. In this movement Catholics and Protestants united. There were some able and zealous men enlisted in the cause at an early time in the history of temperance. In Ireland, Richard Allen, Dr. Cheyne, Dr. Harvey and Rev. Dr. Morgan, were found zealously working for the cause by the side of Rev. Father Spratt.

In England the beginning of the movement was indeed insignificant. A little society was organized at Preston, Lancashire, on the 23rd day of August, 1832, mainly through the exertions of Mr. John King and Joseph Livesey—indeed they were the only members of the society for some weeks. In the early days of September the membership of the society numbered seven. The pledge required abstinence "from liquors of an intoxicating quality."

Mr. Joseph Livesey, who became the leader of the temperance reform on the total abstinence basis, made battle against the use of *malt* as

well as alcoholic liquors. He delivered a famous lecture through the country popularly known as "Livesey's Malt Lecture," in which he exposed the very common belief that ale and beer were nourishing articles of food. He assumed this position in consequence of having read Dr. Franklin's Autobiography, in which he detailed his abstemious life while serving as a journeyman printer in London, when he demonstrated that such fermented liquors contributed nothing toward the sustenance of the body.

The Preston society was the parent of the total abstinence movement in England. Truly its beginnings were feeble. Its first members were John King and Joseph Livesey. Then five others joined with them, and in the course of three or four weeks their numbers had swelled to eleven. Not many, it is true, but they were lions. They were all lecturers and writers and teachers, and were active beyond all precedent. From Preston, men like Teare, Smith, Livesey and King carried the abstinence standard all over England, aided of course by new accessions who joined the army of reform as the recruiting officers passed on. Its beginnings were not high in the line of social prestige. John Bull loved his ale and porter, even though a tenant of a thatched cottage; but John Bull, as the master of mansion, hall or castle, loved his whiskies and brandies and wines, and centuries of habit made him feel that he could not give up his pota-

tions, whatever might come. It was easier for the lower and middle classes to give up their light drinks than for the upper classes to yield their hot stimulating whisky and brandy. So the middle classes were the earliest converts and ablest advocates and promoters of temperance in England.

If America gave to England the temperance ideas, England in turn has given to America many valuable suggestions in regard to the practical work of carrying out those ideas.

The origin of the word "teetotal," as applied to abstinence from all that can intoxicate, is a legitimate subject for a paragraph. This word has become fixed in the language. On one occasion, when the temperance movement had just begun to excite attention, a poor laboring man of Manchester, England, named Richard Turner, was endeavoring to express his ideas of the scope and purposes of the temperance reform. He was talking to a meeting of temperance men. In the struggle for the proper word to express his meaning he exclaimed, "We must not stop the brandy and leave the wine; we must not stop the wine and leave the strong beer! We must stop all! We must make it a *teetotal* leaving off from every sort of vile liquor that can rob a man of his reason, convert him into a beggar, and cause his family to become dependents on charity." The word was taken up, and made the popular designation of that class

of the temperance reformers who taught the necessity for an entire abstention from anything that can intoxicate. "Teetotalers" is a familiar designation for temperance men all over the world to-day

Mr. Henry Anderton, of Preston, the first cold-water bard attached to the new movement, has materially aided the temperance cause by his popular ballads, as well as more serious efforts in that field. Edward Grubb, one of the five who joined King and Livesey soon after they formed their society of two, also became a powerful advocate of the cause.

A remarkable discussion took place in Leeds in 1836. One of the controversialists was a young man but little more than 21 years of age. His ability and clear incisive logic marked him as no ordinary mind. This young man has kept his early promise, and is to-day known and honored as a man of splendid talents wherever the English language is spoken, at least among men who make any pretensions to extensive information. Scientific institutions have delighted to honor Dr. Frederic Richard Lees, perhaps the ablest man in all respects the temperance cause has yet produced. On the occasion of the Lees debate, which created no small excitement at the time, Dr. Lees took the total abstinence side of the question and so ably conducted his case that public opinion accorded him a victory.

"The British and Foreign Association for the

Suppression of Intemperance" was organized about 1840. The Earl of Stanhope was its first president. This association was not a total abstinence society, but accomplished good work by sending agents and lecturers all over Great Britain to excite an interest in the cause of temperance. "The New British Association" of which William Junson, Jr., Esq., was first president, was organized about the same time on the basis of the American pledge. The difference between the two societies was in the nature of the pledge. In the former members might provide liquors for guests, while they were bound to personal abstinence. It was a concession to the customs of society which many repudiated. The latter association's members took a pledge to neither sell nor give away intoxicating liquors, and hence were called a total abstinence society. Both these societies were dissolved in 1842 in order to form the "National Temperance Society."

It would be improper to leave this period without alluding to the work undertaken by the Hon. James Silk Buckingham, M. P., of Sheffield. Mr. Buckingham was an ardent temperance man, and as far back as 1834 he introduced into the British parliament a bill requiring the appointment of a committee of "Inquiry into the extent and effects of the use of intoxicating liquors in Great Britain." The government opposed this measure, but on a division he defeated the government and the committee was appointed. It was called

“Buckingham’s Drunken Committee,” in derision. But the committee went to work in good earnest and collected a mass of statistics that startled the public and was invaluable as a store of facts from which temperance agitators drew arguments for some years afterward.

For a period of fourteen years the battles of temperance were fought on British soil. In those years much had been accomplished. Popular agitation had diffused knowledge and the public conscience had been quickened. The cause had been strengthened by the accession of a number of the oldest noble families, and many of the politicians and scientific men of the nation had espoused the cause.

The course of the movement was not greatly different from the course taken by the cause in this country. Thousands upon thousands had been temporarily rescued, and then relapsed. The traffic continued without abatement. A sentiment in favor of legislation to restrict the liquor traffic began to be developed among the temperance societies. Advanced ground in this question was assumed by many distinguished Britons. On the first day of June, 1853, was organized at Manchester the “United Kingdom Temperance Alliance.” The first president—and indeed, we believe the Alliance has never had any other—was Sir Walter Trevelyan, bart., M. P. The avowed object of this organization is the restriction of the liquor traffic by law. Nor was this

all. The Alliance has undertaken the herculean task of elevating the whole tone of public opinion in relation to the terrible effects of the traffic, and its concomitant, drunkenness. The last reports show that this organization has steadily advanced in power and influence, having now more than one hundred and twenty-five thousand members enrolled in the three kingdoms. Among those in affiliation with this organization are some of the most distinguished men of Great Britain. From that time on the temperance cause has steadily gained in England, Ireland, and Scotland. Men of wealth came forward and made liberal donations. Among those who acted out his philanthropic impulses was Mr. Joseph Eaton, a wealthy gentleman of Bristol, who died in 1859, bequeathing in his will an amount equal to \$80,000 to three temperance organizations. Altogether, the benefactions of this noble man amounted to about \$120,000.

In 1862, through the exertions of Sir John Forbes and the renowned Drs. Carpenter and Guy, a petition setting forth the evils inflicted on the public health by the use of alcoholic drinks, signed by two thousand members of the medical profession in England, Ireland, Scotland and India, was presented to parliament. The good effects hoped for from this petition were partly counteracted by the opposition of Dr. Todd of King's College, who had become an advocate of the theory of alcoholic stimulation.

In England there are numerous temperance organizations, besides those we have named, of which more hereafter.

In Ireland the position assumed by a man so distinguished as Dr. Cheyne of Dublin, could not be without effect. This eminent medical practitioner was an able and uncompromising enemy to alcoholics, and wrote strongly in favor of abstinence. There the work advanced satisfactorily under the leadership of such men as Mr. J. Haughton, Father Spratt, Rev. Dr. Morgan, and Dr. Cheyne. Mrs. Carlile, of Dublin, has also proved an indefatigable worker among the children, and has done great good by organizing hundreds of Bands of Hope.

The temperance cause in Scotland has steadily advanced. Mr. Dunlop has a host of allies there now. The Church of Scotland Temperance League, the Free Church Temperance Association, and many other local societies, are carrying on the work with zeal and success.

Sir Wilfrid Lawson, M. P., the "courageous knight of the Alliance," whose "Permissive Bill" for regulating the liquor traffic has been persistently pressed in parliament for the past six or seven years, is still full of courage and zeal. The cause, too, appears to be gaining. They have been having an animated campaign over there for some time. Sir Wilfrid Lawson, Sir David Wedderburne, Sir Thomas Bazley, Sir John F. Davis, M. P., Hon. John Crossley, M. P.,

Hon. Benjamin Whitworth, M. P., and Sir Harcourt Johnstone, M. P., and other distinguished men, have resorted to the hustings to advocate the measure before the people.

A great meeting was held in the Albert Hall, Nottingham, November 21, 1877, at which Alderman Gilpin presided and Sir Wilfrid Lawson delivered a lengthy address. The Nottingham member, Hon. Saul Isaac, who was standing for reelection, could not meet the baronet on account of a pressing engagement in London. Hence Sir Wilfrid, who appeared as an opponent of Mr. Saul Isaac's return to a seat in parliament, had the audience to himself. Indeed, it was a "Permissive Bill" meeting, as it turned out. No apology is necessary for quoting at length from the speech of Sir Wilfrid Lawson on that occasion. It illustrates, to some extent, the status of the temperance movement in England, and it also shows how bold on such issues a distinguished English politician may be. Our country would not suffer anything by such men in congress and other high places. The following extract shows the style of Sir Wilfrid in a serious vein :

I look upon the licensing day as the time when the magistrates are sowing the seed for a crop which is reaped the remainder of the twelve months. You cannot sow seed without reaping a crop. That is a law of nature, and the crop is speedily brought to perfection. The rates are increased, the police rates are heavier, crime and drunkenness and immorality are increased, and

the workhouse, the gaol and the lunatic asylum are steadily filled by the crop which has sprung up from the seed which the magistrates have sown on the licensing days. But, sir, that is not all. We see the people going to gaol, we see the workhouses crowded, we see the poor inmates of the lunatic asylums; but there is something worse than that. We do not see the homes where these people come from; we do not see the starvation, and the misery, and the destruction of all home ties, and the curse which this drink is in every home. We talk about the happy homes of England; but Mr. Charles Buxton, in that very article which I have mentioned to you, says he believes that through the drinking habits of its people there are half a million homes in Great Britain where happiness never comes. But, putting aside all that misery, I think it would be a great political question if it was only the amount of expenditure which it involves which we have absolutely to pay for this drinking which exists—I do not mean the £140,000,000 which the people of this country spend during the year on drinking, but what we have to pay for poor rates, and lunacy rates, and police rates, which, as we all know, would be reduced immeasurably if it were not for all this drinking. And when we think of that, I say that this question of how are we to deal with the liquor traffic is a great national question—far above any faction fight, far above any question of the rise or fall of a ministry, far above all party action or sectarian strife. It is a question, I am convinced as surely as I stand here, upon the right settlement of which the future greatness and happiness of this country depend. I do not want to talk here as a bigot, or to say that we are right

and every body else is wrong, What I say is that the plan which I will a little more unfold to you before I conclude, that plan which we advocate, is at any rate worth trying. I was struck by a remark which the new Bishop of Rochester made the other day in addressing his clergy. I think he was advocating teetotalism—urging the clergy to follow his own example, for he is a teetotaler. Waxing warm with his subject he said, “Gentlemen, do not be guided by me if you do not think it the best plan, but for God’s sake let us do something.” I believe that is the frame of mind in which many are now finding themselves. It is worth while doing something. This great country of ours—England—with her free institutions, her great resources, her industrious and hardy people, might be in a position such as no country of the world has ever yet attained, if we could but get rid of this one curse on our institutions. It is of no use, however, getting impatient and being annoyed that things do not march so fast as we could wish. England is the most Conservative nation in the world, in my opinion. I am not running down Conservatives. We know no party. But I mean Conservative in the sense of being unwilling to change, even when change is clearly pointed out as a necessity. Supposing anybody were to go to the House of Commons now and propose the Maine Law—which is, that the sale of this drink, which maddens and degrades the people, should be entirely prohibited throughout the country—he would get no support at all; he would be looked upon as a maniac for bringing in the Maine Law. England is not ripe for it; but I say distinctly in the presence of this audience, that if we could pass such

a law and carry it out, it would be the best thing possible for this country. "Ah," somebody says, "there, he is fanatic after all!" Well, I am a fanatic in good company. What did the *Times* newspaper say not so many years ago?—and I am sure the *Times* newspaper is not written by fanatics. It said: "No way so rapid to increase the wealth of nations and the morality of society as the utter annihilation of the manufacture of ardent spirits, constituting, as they do, an infinite waste and an unmixed evil." Do you know that that has been proved to be true? During the last century there was great poverty in Ireland. The Legislature stepped in and absolutely prohibited the manufacture of spirits by the distillers. And then, in a time of high provisions and scarcity, and almost famine, a change so marvelous, and almost miraculous, was seen, that in the course of a few months the people were better off than they were in the good times, because the manufacture of these spirits was prohibited. Well, but if I were to go up to the House of Commons and propose a law stopping all the distilleries, putting out all the fires, and preventing them from sending out this fiery drink, I should be laughed to scorn. I had 100 men to support the Permissive Bill; I should not have ten to support that, although it would be a capital measure, and I would bring it in to-morrow if I thought it would be supported.

The United Kingdom Temperance Alliance numbers among its officers some of the greatest men in England. And what is its object? "To procure the total and immediate legislative suppression of the traffic in all intoxicating liquors."

The officers for the year 1877 were the following:

President—Sir Walter C. Trevelyan, Bart., M. P.

Vice-Presidents—

Sir Wilfrid Lawson, Bart., M. P., Brayton Hall, Carlisle.

His Eminence Cardinal Archbishop Manning.

The Most Noble Marquis Townshend.

Right Hon. Lord Claud Hamilton.

Right Rev. Bishop Abraham.

Colonel Sir G. B. Pechell, Bart., Alton.

Sir John F. Davis, Bart., K. C. B., Bristol.

Sir Thomas Bazley, Bart., M. P., Manchester.

M. R. Dalway, Esq., M. P., Carrickfergus.

The Very Rev. F. Close, D. D., Dean of Carlisle.

Joseph Cowen, Esq., M. P., Newcastle-on-Tyne.

Frederick Schwann, sen., Esq., London.

The Rev. William M'Kerrow, D. D., Bowdon.

John Hope, Esq., W. S., Edinburgh.

Edward Backhouse, Esq., Sunderland.

John Cadbury, Esq., Birmingham.

Peter Spence, Esq., J. P., F. C. S., F. S. A., Manchester.

Charles Jupe, Esq., Mere, Wilts.

The Rev. G. T. Fox, M. A., Durham.

The Rev. Prebendary Venn, Hereford.

Joseph Crook, Esq., J. P., Bolton.

Edward Vivian, Esq., J. P., M. A., Torquay.

Thomas Watson, Esq., J. P., Rochdale.

Benjamin Whitworth, Esq., M. P., Manchester.

Edward Pease, Esq., Darlington.

Rev. William Arthur, M. A., ex-President Wesleyan Conference.

And seventy-five others equally distinguished. Mr. Thomas H. Barker, of Manchester, is secretary. Hon. Benjamin Whitworth, M. P., of Manchester, is chairman of the executive committee.

There is ground for rejoicing at the prospects now opening before the temperance leaders and workers of Great Britain and Ireland.

Mr. William Hussey, secretary of the South of Ireland Temperance League, writes :

It is a source of satisfaction to me that during the past year, even in this distant field, I have been permitted by personal exertion to aid the cause of permissive prohibition, both by advocacy and in electoral contests. I doubt not we shall be able to achieve still more for the cause in the south of Ireland in the future. The victory at Limerick, planned and carried out in connection with the South of Ireland Temperance League, is one of the greatest triumphs yet scored for Sunday closing and temperance politics in Ireland. It has inflicted such a blow on the liquor interest in that city as it has never received since the days of Father Mathew, and one we shall improve upon.

The practical British mind has seized upon a valuable method of establishing a propaganda of temperance. The following excerpt from the Bolton *Evening News* of November 27, 1877, de-

scribes the opening of a place belonging to a class of houses of which there are at present hundreds in English cities and towns :

The first of a new style of public house was inaugurated on the evening of the twenty-sixth by his Worship the Mayor (Alderman Greenhalgh) ; it is a gin palace minus the gin—a public house without intoxicating drinks, where, in the language of a well-known poet, cups may be had which cheer but do not inebriate. The institution has been opened in Higher Bridge street, occupying part of the new building comprising the offices of Barlow and Jones, Limited, and in recognition of the prominent interest which Mr. Barlow has taken in the movement, and the active exertions made by him in promoting the effort, the place is called “Barlow Arms.” This coffee-cocoa-and-tea tavern is part of a systematic attempt to work out a great philanthropic reform on business principles. Numerous public houses of this class have been opened in Liverpool and Manchester, and succeed commercially, proving, what has often been said, that working men care less for intoxicating liquors than for company, recreation and amusements. And we see no reason why such institutions may not succeed in Bolton. The “Barlow Arms” has all the attractions of an ordinary public house ; it has clean, airy, light and comfortable rooms, everything, except that instead of ale and porter and other strong drinks, there are cocoa, coffee and tea, with meat pies, sandwiches, etc., all offered at prices surprisingly low. We cordially unite with the mayor, the Rev. J. S. Birley, and other gentlemen who took part in the ceremony, in wishing “success to the Barlow Arms,”

In Scotland, institutions similar to the "Barlow Arms" of Bolton have been opened in Glasgow, Paisley, Edinburgh and Inverness. In England there are numerous such places in Liverpool, Bristol, Leeds, Hastings, Sheffield, Birmingham, Nottingham, and other cities. Ireland has them at Dublin, Cork, Limerick, Belfast, Waterford, Londonderry, and elsewhere. These temperance saloons are found to be very valuable auxiliaries in promoting the cause of temperance. The coffee houses where no strong drink is sold are quite as well patronized as the wine houses, but with this difference—the patrons do not spend as much money. Then certainly it is to the interest of workingmen to patronize the coffee house, because they go home sober, feel better, and carry more money with them when they do go.

In addition to the societies already mentioned, there are the National Temperance League, with headquarters in London; British Temperance League, Bolton; Scottish Temperance League, Glasgow; Irish Temperance League, Belfast. There are also numerous temperance orders, the chief among which are the Rechabites, Sons of Temperance, Good Templars, United Temperance Order, United Kingdom Band of Hope Union and the Juvenile Templars. There are besides perhaps more than a hundred local organizations. These societies are all total abstinence orders and associations. Connected with the religious

denominations there are a number of temperance organizations. The chief among these are the Church of England Temperance Society, the Congregationalist Temperance Union, the Baptist Temperance League, Irish Presbyterian Temperance Society, the Free Kirk Temperance Alliance; and the Synod of the Irish Episcopal church has an organization similar to that of the Church of England Temperance Society.

The London Temperance Hospital and the Medical Temperance Association represent the medical profession in the temperance movement.

The political phases, as we have seen, are represented by the United Kingdom Alliance for the legislative suppression of the liquor traffic, the Scottish Permissive Bill Association, the Irish Sunday Closing Association, and numerous others. There are now more than *one million of men* enrolled in temperance societies in England, Ireland, Scotland and Wales, and still the work is going on.

CHAPTER XVIII.

THE WOMENS' TEMPERANCE CRUSADE.

THE temperance sentiment had expanded and taken deep root in the popular mind in the years preceeding 1861. The commencement of the fierce conflict of arms between the North and the South was the beginning of disasters to the cause of temperance. In the Southern states many flourishing organizations were swept out of existence, and those which still maintained a feeble life were paralyzed for good. Nor was the situation much better in the Northern states. The splendid victories which had been gained over intemperance by thousands of men, were practically turned into defeat after the influence of camp life had time to produce its legitimate effects. The excitement attendant upon the enlistment and organization of armies, the breaking up of social and family ties, the general relaxation in the moral tone of the people, all had a tendency to operate directly adverse to the progress of temperance sentiments. Nor do we need to take time in searching for the cause of this condition of society during the continuance

of a state of warfare. It is evident to all who have observed the effects of the environments of camp life on the morals and manners of men, that the quick sense of delicacy and refinement is greatly diminished, if not lost altogether. In the midst of hurried and paroxysmal war, officers and men lose that unbending moral attitude which is so essential to a well ordered society, and which pride and self-respect impose upon them in civil life. Touching this question, Dr. McKinley has given expression to the following forcible statement in regard to the evils inflicted on this country by the war. "The late war, the fog of which has not yet ceased to dim the political atmosphere, has caused the sacrifice of more lives from the profligacy it engendered since its close, than were killed by the bullet during its existence."

However necessary the war may have been deemed, and however much good may have been derived from it otherwise, the evil which it left in its wake cannot be forgotten or ignored by the scientific statistician or gleaner of facts through the cold, clear and disinterested eye of inquiry. The common tendencies to the cultivation of drinking dissipation in the late war by the private soldier have been greatly augmented in the examples lent to it by our more illustrious military chieftains. Influenced by the examples furnished in the persons of generals more or less prominent, the private soldier felt himself

more fully warranted in the indulgence of a course of intemperate drinking profligacy, which since the close of the conflict has hurried him to the convict's cell, or forced him to the platform of the gallows, or if not there, then to the unhallowed grave of the drunkard.

Continuing to practice after his return, the soldier has cultivated by his example the same habits in those whose age precluded the possibility of their participation in the life of the camp. So the cause of temperance had suffered, and happy homes were being desolated, and wretchedness, poverty and woe were spreading all over the land. Strong men were being overthrown and hurled down to the pit by thousands. Devoted women were nursing their unutterable sorrows in silence for the sake of their loved ones; and all this suffering was caused by the "accursed beverage of hell!"

And the mothers and daughters and wives and sisters grieved, as only women can grieve, over their fallen husbands, fathers, sons and brothers. Saloons multiplied; the habits of the people had undergone a change—and that not for the better. In the deep agony of their souls Christian women cried mightily to God for help in their time of sorest need. Sighs and tears testified to the heart's deep distress. The land was filled with the wails of sorrow wrung from suffering, helpless women. And what could they do to arrest the billows of ruin rolling over the

country? What efforts could *they* make to save the objects of their tender affection from being stranded? Were they not all the while suffering for them? Were they not trying, by every artifice which love could suggest, to win them back to the path of honor through temperance and fidelity? Could they legislate to banish the enemy which was trampling over all the good intentions of their natural protectors? Then in heaven's name what could they do? Pray? Yes, they could pray. They could appeal to a power higher than that of earthly rulers; they could enter within the inner temple, and bring the rich sacrificial offering of unquestioning faith; they could lay their cause before the Supreme Ruler of the Universe, and, relying upon His love and mercy, they could plead His promise to the faithful, and petition for its fulfillment. This they could do, and this they did.

The temperance movement known as the "Women's Crusade" was a phenomenon in the history of our country. It was one of the most remarkable uprisings against a giant evil ever witnessed in any country. Commencing at the obscure village of Hillsboro', Ohio, it soon extended all over the great state; spread into Indiana; invaded Illinois; penetrated Iowa, and swept over parts of other states. It created a profound interest in the temperance question all over the United States and across the border in the Dominion of Canada, and even excited atten-

tion beyond the Atlantic Ocean, in England, Ireland and Scotland. Never, at any period of our country's history, had there been more urgent need of a profound awakening of the public conscience concerning the frightful ravages of the demon of strong drink. True, it was not a pioneer work. The ground had been cleared and the seeds of the temperance reformation had been sowed years before. But the tares were sown, had come up and flourished and overshadowed the true wheat while the husbandman was pursuing the enemy, besieging fortresses and cities. But now the alarm was given and the old veterans who had toiled long and arduously in preparing the soil and planting and cultivating the crop, rushed to the protection of their inheritance to secure the harvest of their sowing. Gough was still in the vigor of manhood, and still carried the scythe of his matchless eloquence to cut down the noxious growth cumbering the fields in which he had expended so much labor.

And there were others still alive who had toiled in the years before the war. They were such men as Theodore L. Cuyler, Dr. Charles Jewett, William E. Dodge, Peter Carter, Edward Carswell, Robert M. Foust, J. B. Wakeley, that noble veteran father, Thomas P. Hunt, and some hundreds of others, whose hope respecting the ultimate triumph of the principles of temperance never expired. These had always been

effective laborers in the moral vineyard in behalf of temperance. They were strong men in council and mighty men in action.

But the crusading movement seemed not to depend on the counsels of the wise ones of earth or on the puny arm of human strength for success. With the strong faith characteristic of their sex, the women went forth on their mission relying upon Jehovah and the power of the Spirit to conquer a terrible enemy. On them had fallen the burden of sorrow caused by the wide-spread prevalence of intemperance, and in Christ's name they went out to battle with the giant evil that had grown up in the land.

It is related in the pages of sacred history that the walls of Jericho crumbled at the prolonged blasts of the ram's horn trumpets of the musicians of the hosts of Israel. The strong defenses of a more subtle and dangerous enemy than defended the walls of Jericho were destined to dissolve before the sweet anthems of woman's voices wafted to heaven, and before the power of prayer to Almighty God.

Long had they sustained the burden of the curse of intemperance. They could sustain it no longer. And they besought the Lord continually in prayers, knowing that "the fear of man bringeth a snare; but whosoever putteth trust in the Lord shall be safe."

It would require the space of a volume to go into a detailed history of the Women's Temper-

ance Crusade. But any work treating on the subject of the temperance movement would be incomplete without some account of that remarkable uprising. "Mother" Stewart, Mrs. J. H. Thompson, Mrs. Runyan, Miss Frances E. Willard, Mrs. Sarah K. Bolton, Miss Emma Grand-Girard, Miss Kate Dwyer, Mrs. Annie Wittenmeyer, Mrs. Mary T. Burt, Mrs. Jennie F. Willing, Mrs. Mary C. Johnson and others, have made a record which puts to shame all the cynical flings at "woman's faith and woman's trust."

Hillsboro', the seat of justice of Highland county, Ohio, where the women's temperance crusade was first organized, until toward the close of 1873 was an obscure village which attracted little attention from the outside world. It was not a place from which such a radical movement might be expected to start. The inhabitants were principally from Virginia, and were noted for a sort of aristocratic conservatism. The old style of living, with the ancient customs of the state from whence they came, including the side-board and decanters, were still retained among the wealthy gentlemen of Hillsboro'.

On the evening of December 22nd, 1873, Dr. Dio Lewis, who had been engaged to deliver his lecture, "Our Girls," appeared at the Music hall in that town. He had observed that the town appeared to be well supplied with saloons, and that the citizens of Hillsboro' practised

liquor drinking in an unusual degree. At the conclusion of his lecture Dr. Lewis spoke of the great evils of intemperance, and announced that he would speak on that subject to those who might choose to come and hear him the following evening

When the next night arrived, Dr. Lewis found a large audience to greet him. He made a stirring speech, and in it related how the women of a New England village had driven out whisky by visitations to the saloons, and prayers offered in the precincts of the liquor-seller's domiciles. He suggested some such plan for the extirpation of the traffic in Hillsboro'. The audience had been aroused, and the plan suggested met with popular approval. By an emphatic vote it was resolved to try the plan. Seventy-five ladies enlisted at once for the service. A committee was appointed to write an appeal to the liquor-sellers. The pastors of the churches endorsed the movement, and other citizens came forward in support of the measure. Then they voted to meet next day at the Presbyterian church, and adjourned.

On Christmas Eve, 1873. the ladies of Hillsboro' met according to compact. There were more than a hundred of them present. At that meeting the crusading band, and all other ladies who had espoused the cause, covenanted together to persist, with God's help, until the last "whisky shop" in Hillsboro' closed. The organization

was perfected, and it was agreed that on the following morning the crusading band should march.

Christmas morning, at the tap of a bell, the ladies marched out. An earnest appeal, setting forth the evils of intemperance and the demoralizing effects of the liquor-traffic, and addressed to the liquor-sellers of Hillsboro', was printed and ready for distribution. The ladies paid their respects first to the druggists. Two of them took the druggists' pledge not to sell or give away intoxicating liquors, unless the applicant had a prescription from a physician. Another, a physician and an elder of the Presbyterian church, agreed to sign it with the proviso that he should be permitted to sell liquors on his own prescriptions. The fourth one, who was destined to attain some notoriety, refused to take the pledge. This man afterward resorted to the courts, and obtained a temporary injunction on application to one Judge Safford of the Probate court, against a number of the ladies of Hillsboro'. But Judge Smith, of the court of Common Pleas, subsequently dissolved the injunction, and the druggist, W. H. H. Dunn, was again left to the prayerful attentions of the ladies. For forty days they kept up the crusade in Hillsboro'. Through the intense cold of winter, and amid the driving snow storms, these devoted women, led by Mesdames Scott, Grim, Trimble, Sams, Misses Grand-Girard, Dill, Stewart, and others, pursued

their object. By the first of February, out of eleven saloons and four drug stores, only three saloons and one drug store where liquors were sold remained in Hillsboro'.

Washington Court-House, a village of some three thousand in the neighboring county of Fayette, was awakened within a few days after the commencement of the crusade at Hillsboro'.

At this place, Mrs. J. H. Thompson, a daughter of ex-Governor Allen Trimble, was chief among the praying women. The same plan pursued by the ladies of Hillsboro' was adopted by the ladies of Washington Court House. Day after day the women marched out on their mission to the saloons. One after another of those who sold whisky surrendered and took the pledge. In twenty days the victory was complete. There was not a single dramshop at Washington Court House. A guard was kept to prevent any one from surreptitiously introducing it again. Some of the ancient toppers became very dry after a while, and induced a young man, named Passmore, to come on from Cincinnati with a stock of liquors. He came and opened out. The alarm bell was sounded, the women came together and at once marched to meet the enemy. Passmore received them politely. After two or three days he inquired how long they expected to keep that thing up. They replied: "Just so long as you attempt to sell whisky in this place." The young Cincinnati concluded to discontinue the busi-

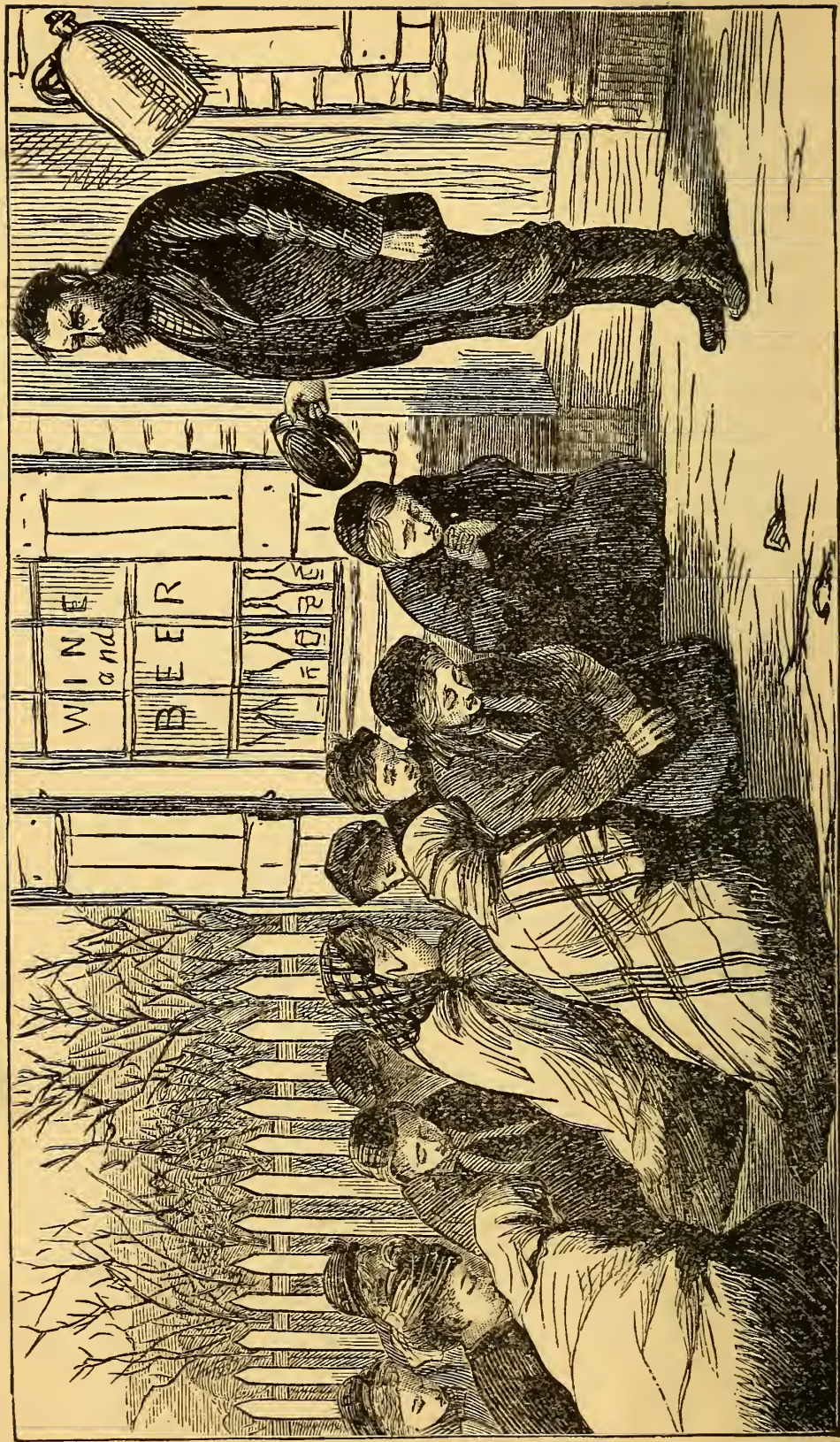
ness, packed up his stock and shipped it back to Cincinnati, to which city he purchased a ticket and departed from Washington Court-House, to return no more.

Wilmington, a flourishing place in Clinton county, was next the scene of the labors of the praying bands of women. At this place Mrs. Runyan, wife of the Methodist minister, and Mrs. Hadley, a soft spoken, but resolute Quaker lady, were the leaders. The campaign was brief and spirited. The conquest was complete. Every saloon in Wilmington was closed at the end of ten days.

New Vienna, a small railroad town a few miles from Wilmington, was destined to pass into history as the scene of one of the greatest victories achieved by the crusaders.

At that time there was a low drinking place, usually called the "Dead Fall," in New Vienna, kept by a man who had already acquired some notoriety as a rough character. This man, whose name was John Calvin Van Pelt, was destined to acquire more than a local notoriety in connection with the Women's Temperance Crusade movement. When the praying women came first to visit him he denied them admission and threatened with violence any who should attempt to enter his place. While the women prayed on the outside, Van Pelt served a crowd of his roughest customers with liquor inside his place. The next day the women went again and then

Van Pelt agreed to admit them on the condition that they would allow him to offer every alternate prayer. Not thinking he would dare to do such a thing, they agreed. They sang and then a lady offered a fervent prayer. Then it came Van Pelt's turn. To the horror of the pious women, he commenced a long mock prayer. Before the crusaders left he had offered three such prayers. The next day he had the boldness to go to the meeting-house where the women were assembled and argue the question with them. It became monotonous to Van Pelt—this constant singing and praying about his place—and he resolved to stop it. One day when the ladies were engaged in prayer in his saloon, and just as the leader was giving utterance to the desire of their hearts that the hardened man might be baptized with the Holy Ghost, Van Pelt seized a bucket of slops from under the bar, and throwing the contents up against the ceiling, it poured down in streams over the kneeling women. This he continued to do until they were completely doused with beer-slops. For this he was arrested and confined in jail for several days, being unable to give bail. His brother, an equally hardened man, officiated in the saloon. The women continued their daily services. In course of time Van Pelt was released. His incarceration seemed only to have made him more resolute in resistance to the demands of the women. He argued, threatened and stormed, but the resolute women through



CRUSADING — AN UNWELCOME CALL.

those cold winter days continued their efforts. After a protracted siege, Van Pelt's powers of resistance gave way. First, he tried to sell out and leave the place forever. From five hundred dollars, his first price, he came down to ninety dollars—the exact amount of his legal expenses. Some of the women favored accepting the proposition. But at last it was not acceded to, and the siege went on a few days longer. One day he told them to go away and come back at 2 o'clock in the afternoon and he would make known his purpose. The ladies went away. Before noon it was rumored through the town that Van Pelt was going to surrender. At 12 o'clock the church bells were rung and the whole population of the village came together. A procession was formed and the line of march was taken up toward Van Pelt's "Dead Fall." He received them, made a little speech to the ladies, told how he had come to the conviction that he was engaged in an awful business; then he took up an axe and commenced to smash in the heads of the barrels of liquor which had been rolled out.

In less than three weeks this man, who had acquired the title of "the wickedest man in Ohio," was on the platform as a temperance lecturer.

The movement had now acquired a tremendous momentum. Village after village was conquered. Morrow, Greenfield, and twenty other places fol-

lowed. Then the crusaders organized for a conflict with the liquor sellers of Xenia, a large place with many saloons. It was their first venture against the strongholds of the liquor interests in the cities. They were successful. Xenia was captured after a brief but exciting campaign.

By this time the whole state of Ohio was in a ferment. The crusading spirit was marching on. Columbus, the capital, was assailed and signal triumphs gained. That city was largely under the influence of the whisky interests. But in no part of the country were the crusaders more in earnest or better organized, and they were in a measure successful.

At Springfield an effort was made to accomplish something, but there never was any great amount of enthusiasm enlisted in the movement there, and the result was not satisfactory.

The crusaders hesitated to attack the large cities. Cincinnati, the seat of an immense liquor trade, with its millionaire whisky sellers, and the large German element and the beer interests, was regarded as the very stronghold of the demon of intemperance. But they did at last commence the work. It came near resulting in a riot. The mayor forbade the street services, and the movement gradually ceased to exert an influence or even attract attention.

In Cleveland a more earnest effort was made. Some success attended it. But the threatening attitude of the whisky sellers, and the danger of

riot, induced the mayor to issue a proclamation which might have proceeded from a priestess of Delphos, so far as it was a revelation of his honor's intentions. It served, however, to interfere with the plan of campaign adopted by the crusading bands, and so, after a brave effort, Cleveland was given up.

The movement spread westward. The towns and cities of Indiana were made to feel the effects of the great wave of popular interest in the temperance cause. In Greensburg, Fort Wayne, Lafayette, Bloomington, Greenfield, Logansport and other places, much good was effected by the zeal of the praying women. The popular interest excited by the crusades in Ohio and Indiana led to a general temperance revival throughout the country. In Chicago the Woman's Temperance Union was provoked to unusual activity. There were visiting committees and special prayer meetings in behalf of the temperance cause, and all the temperance organizations of the city were aroused to an unwonted degree. Miss Frances E. Willard became prominent as a leader of the temperance cause about this time and rendered most excellent service.

In the smaller cities and towns of Illinois and Iowa, and in a few towns of Missouri, active crusading was organized, and from many of them the last saloon was banished.

During the spring and summer of 1874, the

crusading spirit gradually languished, and in the autumn all active efforts had entirely ceased.

Thus had come and passed one of the most remarkable popular uprisings in the interest of temperance known in the history of the country. Many towns had been freed from the presence of dramshops, and many thousands had signed the pledge to lead sober lives.

But the results of the women's temperance crusade of 1874 were not simply the immediate banishment of the liquor traffic from more than three hundred towns and cities in the northwest, and the temporary reclamation of many thousands of alcohol's victims, and the permanent salvation of many thousands of others from travelling the drunkard's road to a dishonored grave. These effects, though of an incalculable value, themselves are not comparable to the permanent work performed. The grand work accomplished by the women's crusade was the interest provoked in the discussion of the subject, and the strengthening of the permanent temperance orders, such as the Sons of Temperance, the Good Templars, the Templars of Honor and the Friends of Temperance. Those who conclude that the women's temperance movement was unproductive of good results do not interpret aright the events of their time.

CHAPTER XIX.

TRIALS, TRIUMPHS AND DISAPPOINTMENTS.

The Women's Temperance Crusade was not free from the vicissitudes usually attendant upon the execution of great undertakings. The women in many places were often made to suffer great discomfort, and very frequently were subjected to severe trials. It was no enviable task undertaken by the women of America to go forth on that mission to redeem men from the slavery of strong drink. They had trials of their courage and faith in the disappointments which they were called upon to encounter. Sometimes they were almost forced to the very verge of despair by the obstinacy and hardened nature of those they were called upon to encounter. At one town in Ohio, the ladies laid siege to a "grocery" for a period of forty-three days, before the proprietor "came down and surrendered." And this protracted labor was performed in the midst of winter, while the snow was deep on the ground and the wind blew cold and fierce. Days came when all without was dreary and chill; when the earth was covered with slush, and then they went forth

and endured the cold blasts, the jeers of the scoffers and the harsh rebukes of the liquor sellers. But they shrank from no duty imposed upon them. With earnestness and perseverance they went on with their work. In some of the largest cities, like Cincinnati and Cleveland, the roughs collected in great crowds, and threatened to use violence toward the fair crusaders. In a few instances they were actually hustled with such violence that several of them were quite severely hurt. But they went on all the same. If ever there were human efforts put forth based solely on love on the part of those who went out and endured all manner of rebuffs, and suffered the contumely of the very ones they sought to assist and raise up, it was certainly done by the women of the crusade in behalf of temperance. That remarkable awakening is worthy to be carefully studied. The alternations of hope and fear, the burning desire to do good, the dread that all efforts might fail, were sensations to which the noble spirits engaged in the campaign were not strangers.

The women felt that they could do nothing of themselves; they realized that they were feeble; they knew that in their own strength they could not repose confidence. What then should they do? They saw the terrible sufferings inflicted upon their friends and neighbors all about them; they beheld the desolating effects of strong drink everywhere. They looked into homes

which were once the abodes of happiness and beheld within misery and wretchedness unutterable. They saw their sister women victims of the brutality of those who had sworn to love, cherish and protect them. And all this suffering had been caused by strong drink. The land was filled with pitfalls where loving husbands, dutiful sons, affectionate fathers, and warm-hearted brothers were converted into monsters of vice and beasts in manners. Should the mothers and wives, sisters and daughters of our country sit down in mute despair, and like the captives in eastern harems submit to fate, crying, "It is the will of Allah!" No, our countrywomen could not do that. They did not, they would not believe that so much wickedness was in accordance with the will of that God they worshiped.

In proportion to their distrust in their own strength, came their trust and confidence in the might of Divine Power. Their faith was aroused and their enthusiasm was kindled into an inextinguishable flame. They believed that God would hear their prayers. But men called this faith in God fanaticism, and derided the power of prayer. Others had been called fanatics; others had endured persecutions before them; the divine Teacher of Christianity had received buffetings and contumely and at last was nailed to the cross, thus suffering an ignominious death for the salvation of the world. Could not

the strong faith with which they were inspired support the women while they suffered many indignities to save the drunkard? It was sufficient. The crusaders went forth in the strength of Jehovah. They believed with all their hearts that a supernatural power would manifest itself in saving the land from the awful demoralization of society—the terrible degradation of its citizens through the evil power of the passion for strong drink. They prayed to God and felt his strength nerving them to endure all things for His sake and for the sake of those that were ready to perish.

It was to be expected that infidels would scoff at this exhibition of faith on the part of the women; that they would deride the power of prayer. And yet the method adopted by the women was more rational than the conclusion of unbelievers.

The women had experienced redeeming grace, and they *knew* that the kingdom of God was within them. The scoffers knew not God and the saving power of His grace. It is irrational to conclude that because we know nothing of certain things or objects they have no existence; that because we have not experienced certain sensations therefore no other person has.

Observation and experience are as necessary to a comprehension of religion as of any other subject that can be presented to our minds. Is it not irrational and absurd to condemn religious

faith in others without having sought to experience it? A man who would deny the phenomena presented in chemical combinations, without having tested their truth in the laboratory, would be deemed a fool. The men who accept the testimony of others in reference to external things deny far more overwhelming testimony regarding the things that appear to the spiritual preceptions of men. Thousands upon thousands have realized the power of God through faith, and they have known it and testified concerning that knowledge, and men who know nothing concerning such experience deny the possibility in the consciousness of others. Was ever a more absurd position assumed by men who claim to be intelligent?

The jeers and scoffs of the ungodly concerning the faith of the women were not only unseemly, but clearly indicated the want of intelligence in those who engaged in the unmanly business.

The women of the crusade were actuated by love—a divine passion that ascended to heaven and laid hold on the conquering source of love, and returning to earth, embraced the wide-spread mass of wretched humanity. And this love was often manifested in a manner which clearly points to the source from whence it was derived. In the midst of the dreary winter, exposed to its pitiless chill, the women showed forth to the observer that human feelings were capable of a much higher degree of happiness or pleasure than any exalted worldly situation can afford.

Certainly their exposure, the dreary surroundings, the sinister character of those sought to be benefited, and the abuse heaped upon them as they knelt imploring God's mercy upon their abusers, were not situations calculated to increase happiness or induce pleasurable sensations. And yet a lady who was one of the band who laid siege to a saloon for *forty-three days* in an Ohio town in the winter season of 1874, has often declared that those were the happiest days of her life. Such testimony of experience is worth more than all the brilliant theories that philosophy can produce.

But the women crusaders were destined to endure trials and suffer disappointments along with their enjoyment of triumphs. Sometimes, after patient endurance in well-doing for weary weeks, they would meet with overwhelming defeat, when they believed victory to be just within their grasp.

Such an instance of sudden revulsion happened to a band of devoted crusaders in a Michigan town. The incident illustrates the gentle patience of women under trying circumstances, and the malign influence of alcohol in brutalizing men. The ladies of this village had gone forth with such zeal in the crusade against the whisky shops that five out of the six saloons and all the druggists surrendered within two weeks. The sixth saloon was kept by a man who readily admitted the praying band, but gave no

evidence of weakening. Week in and week out the devoted crusaders laid siege to this fortress of sin. Prayers, and songs, and tears, all had been vain with this obdurate man. He tired of the presence of the women at last and refused to admit them within his doors. Then the ladies went daily to the street in front of his place and held their services there. At dark they came again and occupied the sidewalk in front of this man's pitfall of ruin, where services were held up to ten o'clock in the evening. This had been going on for some weeks. The proprietor had lost his suavity, and now insulted the ladies every time they approached his place. No entreaties, no tears nor prayers could move him. Still the fair crusaders persevered. At last they thought there was a gleam of hope. One morning when they approached his place, he came out and cordially invited them to enter the saloon. They went through with their usual services and held a conversation with the proprietor, who, while not expressing the least intention to relent, yet by his manners and words left the impression on the ladies that he intended to live a better life. They were filled with hope, and went away with joyful hearts. The saloon keeper had even invited them to come again.

The night following this hopeful day was clouded and dark. The unlighted village streets presented a dreary and gloomy appearance. After the brief prayer-meeting at the little church

the ladies marched out to the post of duty before the only remaining fortress held by the dram-sellers and defended by the dram-drinkers of the village.

The saloon keeper, as soon as the shades of night had fallen, caused some barrels of coal-tar to be emptied in front of the door, where he had taken up the pavement on pretense of making some repairs. Over the tar he caused a nice layer of sand to be spread. A sentry was then posted to keep off the unwary, and he had invited a large number of his customers to come through the back door to witness the result of his Satanic device. Very soon the ladies came. They did not perceive the snare laid for them until after they had kneeled upon what they supposed to be the freshly laid pavement. Then the discovery was made. But they went on; a prayer was offered and a song was sung, while they still knelt. Then began the struggle to extricate themselves. They were compelled to leave their overshoes and parts of their clothing sticking in the tar-pit. While they were employed in freeing themselves from their unpleasant predicament, the saloon-keeper and a few brutal companions stood at the door, hooting and laughing and indulging in coarse jests at the expense of the unfortunate ladies. The revulsion of feeling must have been terrible. But they were ready to endure all things for the Master's sake. What did they do? Fearing that their male protectors would be aroused to

desperation and might commit some act of violence against the saloon-keeper, they agreed to say nothing about the matter. And what was the result of this brutal scheme of the dram-seller? "The snare of the wicked shall fail." The story of his conduct toward the ladies leaked out next day, and the husbands, brothers and relatives of the ladies so shamefully treated were naturally enraged, and coming together they were about to proceed to the saloon with the avowed intention of treating its proprietor to a coat of tar and feathers, and perhaps inflicting upon him other punishment.

The ladies who had suffered from the brutality of the man proceeded at once to the saloon and warned its proprietor. The enraged men came and were met by the *pleadings* of their *insulted* wives, sisters and relatives to *spare the man*. When the hardened man saw this exhibition of gentleness, forbearance and love on the part of these devoted women, he could resist no longer. The ladies having triumphed over the anger of their male protectors were about to achieve a still greater triumph. The angry villagers at last consented to go away, and then a young girl—the pride of the village—was moved to offer a prayer in behalf of the saloon keeper. It was a gentle, touching plea, from an unsullied spirit to the Father of all mercies, to look in pity upon the poor man who sold liquors in that place. "O God, thou hast the power ; wilt thou not open

his eyes that he may see; his understanding that he may know; and touch his heart that he may feel the greatness of Thy mercy, the abounding goodness of Thy compassion, that he may realize the enormity of the evil business in which he has engaged, and cease from it. O, merciful Father, look in tender compassion upon him and upon us all. Deal not with us after the manner of our deserts. Spare us, and especially, we beseech Thee, spare this our brother who hath fallen into the snare; lift him out, O God, make his way clear and smooth before him." The last tremulous syllable of the "amen" died away. The kneeling women rose up. The saloon-keeper had sunk down even by the barrels which contained the poison he dispensed, and when he raised his face his cheeks were bathed in tears. He rose up. He spoke in a trembling, faltering voice. "Ladies," he said, "you know how strong a man I am in resolution and disposition. I have fought bravely against you, and resisted even my own inner convictions. Man I can face, and dare even unto death, but I cannot resist the power of God's Spirit. With equal resolution to my former stubbornness, henceforth and forever, while life lasts, I shall fight under the banner of temperance for the promotion of the cause of God. I swear it. Ladies, pray for me." That man is to-day a proclaimer of the gospel of peace to mankind.

We therefore maintain that there is a rationale for prayer, a power in the appeal to the Almighty,

competent to conquer the world. The Michigan saloonist, it is reported, is a Yale alumnus, a man of fine culture, but infidel in opinion until the good God, through the instrumentality of women's prayer, converted him.

It is through struggles that success is achieved; it is by agitation that the human race has made progress. A condition of life, when no efforts are made to change it, is the beginning of decay and death. Only by breaking up of long rooted customs have new and better habits been established. The one ruling power which directed the women on their mission, was also able to cause good results to come of their efforts. God was appealed to when all expectation of help from an earthly source was abandoned. And what was the result of the appeal? 300,000 *drunkards reclaimed*; more than 200,000 of these are to-day leading sober and useful lives, performing the duties of good citizens, and proving a blessing to their families and friends.

But these are not all the good results. The agitation caused by the crusaders awakened reflection among the people concerning the great curse of the land, which had kindled their zeal and raised their thoughts to God. And this provocation to investigation has gone on, silently evolving conditions of mind favorable to a continual growth of temperance sentiment. The women's crusade may therefore be regarded as preparing the way for the Gospel Temperance

Reform which is even now sweeping over the land. And this phase of the contest with the evil habit of indulgence in intoxicants constitutes the grand triumph of the crusade movement. It is not claimed that the present reform movement grew directly out of the crusade, but that agitation prepared the way for another phase of the same general progression toward the establishment of temperance as the universal habit of all well ordered society.

Those directly engaged in the crusade doubtless felt sadly disappointed because of local or particular failures of their efforts. But the world was not made in a day, nor are manners and customs hoary with age to be changed in a week, a month or a year.

We have devoted so much space to a consideration of the *rationale* of the Women's Temperance Crusade, to combat a very erroneous notion prevalent, not only among those opposed to temperance principles, but some who do not allow themselves to be regarded as inimical to the cause, who view that awakening as having been unproductive of advancement to the cause of temperance. It is plain to any one who has examined the facts that the women achieved great triumphs and permanent results. Of course, there were thousands who signed the pledge who broke it and relapsed into their old habits again. So there were thousands upon thousands during the Washingtonian movement

who signed the pledge gladly and broke it as readily. But during both these great agitations there were thousands of others who signed the pledge who were permanently reformed. The roll of members initiated among the Sons of Temperance, the Good Templars, the Rechabites, the Templars of Honor and Temperance, and other organizations, attest the value of the women's movement.

There are those who think that the reform movement, which, in the language of a journal devoted to the liquor interests, "has devastated the East and swept like a prairie fire over the Western states," will pass away without lasting effects. This is not a just or reasonable view of the subject. Every such movement has left lasting marks of its power. No one expects that all who attempt a reformation will succeed, because they do not always undertake it in the right way. And, again, there are a large number of persons who sign pledges during the prevalence of enthusiastic temperance meetings who have no very serious intention of attempting to keep their obligations. So it has been, and so it will continue to be. But the net results of every temperance movement, from the days of Justin Edwards and his coadjutors until the present time, have been productive of lasting good.

In the prosecution of an undertaking so vast as the revolutionizing of inherited customs, the growth of many centuries, it would be singular

if those engaged in the work should be exempted from the vicissitudes attendant on great undertakings. They may expect trials, triumphs and disappointments.

CHAPTER XX.

THE POWER OF SOCIAL INFLUENCES.

SUCCESS in reformation demands self-denial. "Let him deny himself, take up the cross and follow me." The requirement is binding. It cannot be ignored. No great action was ever successfully accomplished by any one not thoroughly in subjection to himself.

The experience of individuals and of nations ever testifies that the valuable and sacred of all institutions are made and maintained by the denial of selfishness. As we have shown, the curse of strong drink is fostered by this meanest of vices, selfishness. By the exercise of self-denial, prosperity ensues. With an increase of self-denial, happier years commence, a higher life is begun, and a Christian character established. Self-denials make the good citizen and the excellent government; while the want of them, invariably fills our jails and state prisons, and brings thousands to the guillotine or gallows! Self-denial makes peace, begets temperance, and keeps them alive in families and nations.

The more self-denial, the more happiness; and we may measure the happiness of the year beforehand, even as we mete out to ourselves "the narrow way" of self-denial—the parent of sobriety.

Such was the life of Jesus; self-denying and heavenly, temperate and pure; and "heaven on earth" means a sufficient amount of self-denial to make it so. To many the indulgence of the senses means happiness; and with such there is no propriety in putting limits to the products of those titillations which reach no higher than the senses. It is nevertheless true that the perverted indulgences of the senses are the causes of all unhappiness, and are, in reality, none other than "the broad road that leadeth to destruction."

The failure of men to exercise self-denial has produced more misery than any other cause. The want of it has invited the growth of customs and habits which have filled the world with woe.

Not long since a venerated poet was honored by the brightest literary galaxy in America. The sober, temperate Quaker bard, John Greenleaf Whittier, had not drawn his inspiration from the wine cup, and yet the custom of the times seemed to demand that on the occasion of honoring the poet by celebrating his birth-day, wine should flow freely. And not a few of the addresses made on that occasion bear internal evidence of the "*sordid afflatus*"—the inspiration of alcohol. The managers and the guests at the

Whittier banquet had not the *self-denial* to act against the received canons of social custom. It is a fact that cannot be denied that all the reforms effected by man have been under the leadership of those God-inspired spirits who have trampled under foot the traditions and customs of their fellows,—denied themselves, taken up their crosses and followed the light of justice, mercy, truth and charity, brought into the world and kindled into an everlasting flame by Jesus Christ. Reforms of every kind then must be accomplished through self-denial. No wonder the women of the Temperance Union of Boston expressed “the deep pain and regret felt by the members of that Union, that, on an occasion designed to honor one who holds one of the first places among the New England poets, it should have been deemed necessary to give countenance to a custom, which in its observance has brought dishonor and disaster to many homes.”

By the curse of the demon drink, women, though for the most part innocent themselves, have been the deepest sufferers from the consequences. No wonder women felt deeply the *curse* placed upon homes by strong drink. No wonder that in agony and despair they are tempted to register a great oath against it. In the hour of anguish a woman has cried,—

“Go feel what I have felt;

Go, bear what I have borne;

Sink 'neath the blows a father dealt,

And the cold proud world's scorn.
 Thus struggle on from year to year,
 Thy sole relief the scalding tear.

Go weep as I have wept,
 O'er a loved father's fall;
 See every cherished promise swept,
 Youth's sweetness turned to gall;
 Hope's faded flowers strewed all the way
 That led me up to woman's day.

* * * * *

"Go to my mother's side,
 And her crushed spirit cheer;
 Thine own deep anguish hide,
 Wipe from her cheek the tear;
 Mark her dimmed eye, her furrowed brow.
 The gray that streaks her dark hair now,
 The toil-worn frame, the trembling limb,
 And trace the ruin back to him
 Whose plighted faith, in early youth,
 Promised eternal love and truth,
 But who, forsworn, hath yielded up
 This promise to the deadly cup,
 And led her down from love and light,
 From all that made her pathway bright,
 And chained her there mid want and strife,
 That lowly thing,—*a drunkard's wife!*
 And stamped on childhood's brow, so mild,
 That withering blight,—*a drunkard's child!*

"Go hear, and see, and feel, and know
 All that my soul hath felt and known,

Then look within the wine cup's glow;
See if its brightness can atone;
Think if its flavor you would try,
If it proclaimed—'*Tis drink and die.*

"*Tell me I hate the bowl,—
Hate is a feeble word ;
I loathe, abhor, my very soul
By strong disgust is stirred
Whene'er I see, or hear, or tell
Of the DARK BEVERAGE OF HELL !*"

Drink not of that which undermines the basis of physical existence at last, and most assuredly disturbs the reason, obliterates self-respect, and brings with its use *poverty, misery, crime and death.*

Do men and women lose anything in the estimation of their fellow-creatures by self-denying temperance? We say no. And in this we are borne out by the most reliable testimony—the facts of experience and the declarations of those persons who lay no claim to perfection or even to subjection to the claims of temperance.

The solemn protests against some of our social customs which have undoubtedly led many down the shadowed pathway from respectability to the drunkard's degradation, are evidence that even men who do not profess to be either temperance advocates or Christians cannot help despising the miserable drunkard. Just before the advent of the New Year festivities of 1878, the Little

Rock *Gazette* had this protest and warning against the social custom of offering wine and other liquors to "New Year's callers:"

Everybody understands that we are no saint. Neither are we a Murphy. We are not engaged in propagating the temperance cause, nor do we seek to deprive people of what many conceive to be the "inalienable right" to drink when they please. But they are many, too many, who have not the power of control over themselves. And as New Year's morning dawns upon the world, a great many people who drink too much will start out with fresh purposes and new resolves of amendment for the future year which lies ahead. Far too many of them will fail in their resolves. They will break down and surrender. They should not be tempted. This brings us to our subject. The beautiful custom of renewing old friendships on the first day of the year brings with its pleasures its temptations. There are many young men who feel that the experience of 1877 will not do to repeat in 1878. Let not such be tempted on the first day of the new year—especially let them not be tempted by mothers, wives and sisters. Let good cheer abound, but on this day, consecrated as it is to good resolutions, let not the noble women of our city present the opportunity for breaking the new-made vows. If brothers, husbands and fathers break those resolves during the year, let not the fault lie at the door of those whose duty and whose highest interest it is to guard them from temptation. Therefore, we say to our fair dames and damsels, when you open your doors on New Year's morning give nothing to your guests that will intoxicate. Dispense that noble and gracious hospi-

talities for which you are so well known, but do nothing that may cause you self-reproach at the end of another year. And this is our last sermon for 1877.

Barring the admission in the opening, the above is a brief but as practical a sermon as often comes from a pulpit. It comes from the pen of a writer who does not claim to be "a saint" or "a Murphy;" in other words from one who still feels strong enough to resist temptation, and yet "takes his bitters," no doubt, and who despises the meanness and degradation of the drunkard. Who cares for the poor miserable creatures who are weak enough to yield? And who is strong enough to resist? Oh, woman, the chief sufferer from the dire curse of intemperance: play not the part of Eve of old, to bring upon your sex misery and woe. Banish the punch bowl and the wine bottle from your hospitable tables. Place not temptation before the young men who are to become the husbands of your daughters. Keep no school to teach the lessons of intemperance to those who may sometimes have the custody of their happiness. Exercise true self-denial. Follow not after customs of dead years, so prolific in calamities to society. *Make* customs. You have as much right, and more, to do so than those who made the customs you follow. Therefore banish the temptation of *the curse* from all your feasts and social entertainments.

To the ladies, then, we make an appeal. Save the world. It is admitted that if woman be placed

among the flowers and fostered as a tender plant, she may become a thing of fancy, waywardness and folly, reckless of the future, moved by impulses, annoyed by a dew-drop, fretted by the touch of a butterfly's wing, ready to faint at the sound of a beetle or the moan of the night wind; that she may be overpowered by the fragrance of a rosebud. But these characteristics, paradoxical as it may seem, do not destroy the measureless capacity for heroism that lie hidden in her sympathetic bosom. Grandeur qualities are revealed in the hour of trial. When real calamities come, when distress casts its shadows over the soul, when sorrows drop as an impenetrable darkness over every hope, when strong men sink beneath the tide of disaster, her affections are roused, the fires of the heart are kindled, and woman rises above all, resplendent, sublime! No longer weak, she possesses a courage that is born of the diviner nature of her sex.

It is because woman possesses these characteristics, and others not less important in the fierce conflict of life, that she is now appealed to in behalf of a "drink-cursed world." Much she has already performed; much remains for her to do. Let her become the conservator of morals, the teacher of purity, the protector of weakness. Give her a mission, and we know that not even the arch-fiend and legions of demons can vanquish the roused affections and hopes that ani-

mate her heart and transform the gentle and confiding, the trusting and shrinking being into a very angel of power, courage and persistence. Why, look at her! Mark her ways! Place her in the heat of battle, she forgets all fear; give her a child to protect, and Achilles was not more courageous than she. See her, all unmindful of danger, lifting white arms as a shield, as her own blood crimsones her upturned forehead, praying for life—not that she may live for herself, but to protect the helpless. Transplant her to the darkest abodes of misery and distress; it but calls forth her energies and gives practical direction to action. Her very breath becomes a healing atmosphere, her presence a blessing that is divine. She disputes inch by inch the deadly strides of the pestilence, when men, the strong and brave, trembling, pale and affrighted, shrink away. An Eleanore in the tents of the crusaders applying her fair lips to extract the Paynim's poison from the wounds of her beloved Edward, is a picture of the heroism and devotion of a being of truth, fidelity and courage. Misfortune haunts her not; she wears away a life of silent endurance and goes forward with far less timidity than to her bridal. She is fitted thus to become the leader in moral and social reforms. In truth woman is a miracle, a mystery, the center from which radiates the charm of existence. Let her become the protector of society; let her feel that the safety, the salvation, the life of the state de-

pend upon her, and all the inventions of the evil one will not deter her from the performance of duty.

But women must be taught their duty. Sometimes, as with others, the lesson is learned in the hard school of experience. Just before the beginning of the year 1878, the *Philadelphia Times* also had a little sermon—would that more such found a place in the columns of the secular newspapers—in which the great evil of social drinking was strongly portrayed. The lesson of that sermon is fitted for all time. We reproduce it here :

It is scarcely unfair to assume that in most of the houses opened for New Year receptions, wine, egg-nog, punch or stronger intoxicating liquors will be furnished for the refreshment of the guests. This not only in homes where tyrannical politicians as husbands and fathers hold sway, and sternly utter the fiat, “no wine, no reception,” but where women alone have dominion, or where they may at least be supposed to have a voice in the arrangements of the day.

The wine bill will add at least half to the cost of the entertainment; therefore, it is *mean* not to incur it; beside, horrors of horrors, to those in the least dubious of their own social standing, it is *unfashionable* not to have wine. So white hands will hold out the wine-cup, and sweet smiles will lure young men, perhaps to ruin. It must be a weak head that cannot stand a few glasses of wine on New Year’s day, and if they *do* get drunk, what harm? Society will condone the offense. And sip after sip is taken, until after

the last fashionable call the callers go reeling to darker orgies in haunts which fashion does not know, and thence still later to homes which are ashamed of them, to mothers and wives, who, though wrung by heartache, forget that they have themselves contributed to make some one else's sons and husbands even such as they blush for.

It is on woman that the heaviest curse of intemperance falls. Even now there are women with shoulders bruised and sore by blows from arms nerved with drink; children hungry and naked because the money which should have bought them food and clothing has gone for drink; while in the wealthier homes women who know not hunger or cold dread the sound of the latch key in the door, and children shrink apprehensively from the home-coming foot steps of their father.

Yet, as we once heard an Irish woman say, whose arms were bared to the wash-tub, exposing bruises left by the blows of a drunken husband, "he is a good mon when the drink is not in him."

When drinking becomes unfashionable, when it is as disreputable to be tipsy with champagne as with *potheen*, then we shall witness a reform.

Once a year woman holds the power in her own hands; once a year she can, if she pleases, make wine unfashionable. And trust us, comparatively few of the callers will complain. A cup of good coffee or delicious chocolate, or a glass of lemonade, will readily be accepted instead, and no man will the less honor a woman because she raises her voice against what has always been the foe of her race.

The first lady of the Republic has, at all events, done her part. On the 1st of January,

1878, there was no wine in the White House. So there is no wanting a fugelman for the new band. You know in your own hearts that no man who drinks is fit to be trusted with the happiness of any woman; know, perhaps, some of you also, how much any man who drinks makes his women suffer; how wife and children, honor and truth all go down before the thirst of strong drink. You have no call to lead a crusade, to head a temperance movement; your work is solely within your own gates, and you can do or leave it as you choose.

How should the women of America honor the virtues and respect the determination of Mrs. Hayes, the Mistress of the White House, for banishing wine from her table? Let women rise above the demands of social customs. Men whose opinions are worth attention will honor the women who decline to assist in the manufacture of drunkards by placing before them the temptation to drink in obedience to the requirements of fashion. Women of America, upright walking is safe walking!

The destruction of a single young and aspiring soul ought to damn any custom of society. Yet how many young men have been ruined by the common habit of offering wine at social entertainments. An instance of such ruin comes before the author now. Guy W—— was a young man endowed with brilliant talents. His family were among the most respectable people in the county of W—— in Tennessee. He went to the city to study for the bar. His habits were

correct and his morals unexceptionable. For nearly a year he closely applied himself to study and made rapid progress. He was admitted to the courts. His first case was one of considerable importance. The opposing counsel was one of the ablest men at the bar in M—, at that time noted for the number of brilliant minds that pursued the profession there. Young Guy W— won his cause after a brave contest, and by this success made many friends. He was pointed out by parents as a model young man, a worthy pattern for their own sons. The highly respectable character of his family connections secured for him an easy *entre* into the best circles of society. At an entertainment one evening, the daughter of the host, a brilliant and beautiful girl, offered him wine. He had never taken any before. At first he refused. She pressed it upon him, and bantered him on his want of spirit. Guy drank—not once but several times—and when he left the house he could not conceal the fact from himself that he was partly intoxicated. That was the turning point in his destiny. For a while he drank only wine and beer. But the appetite grew. It was not long before he drank brandy. In less than a year he was a *drunkard*. Society spurned him. The friends who had gathered about him during the earlier stages of his drinking career had forsaken him. He was already an outcast. Eighteen months after he had taken his first drink, in a fit

of despondency, he retired to his wretched room and blew out his brains. Lady, do not unchain the tiger! You know not what uncontrollable thirst you may arouse or create. Beware that you do not become, instead of a ministering angel, a spirit of cursing.

CHAPTER XXI.

THE PATHOLOGY OF DRUNKENNESS.

The British Medical Journal of November 10th, 1877, contains a remarkable paper from the pen of Dr. Dyce Duckworth, F. R. C. P., on "The Medical Injunction of Stimulants in Disease and Health." The eminence of Dr. Duckworth as a physician will command the attention of the faculty, and of all Christian moralists. He agrees that the reproach cast upon England for its notorious drunkenness is utterly grievous. The question, he says, is one for the clergy and the doctors. When the doctors agree and can lay down principles to guide the clergy, the two professions will be able to lay an irresistible case before Parliament. It is discreditable to the profession, he thinks, that they should be divided, not in opinion, but about facts. There is no middle course; stimulants are all right if rightly used, or all wrong if used at all or in any degree. Dr. Duckworth then gives what he holds and sees to be the true and legitimate position of thoughtful medical men in respect to the use

of stimulants in disease. He groups the diseases in whose treatment alcohol is and is not of use, and concludes that there is no routine in the matter of employing stimulants. "We put alcohol, with its congeners, into our therapeutic armamentarium; it is to hand when wanted, just as are quinine, calomel, the lancet or the cupping glass. We cannot do without it or with any of these things, but we employ them or not, as our bedside knowledge indicates."

"But is alcohol or wine food? Some physiologists tell us so. I do not believe them. I am fully satisfied of the nutrient power of wine and alcohol alone, under some conditions, or more especially in conjunction with other pabula." "Stimulants," Dr. Duckworth continues, "are not necessary to healthy and well-fed people leading what may be called normal lives."

After discussing at some length the question of the general use of beer, and its effects on the sanitary condition of the people, Dr. Duckworth proceeds:

"But a large number of persons suffering chiefly from dyspepsia or insimonia are better without stimulants of any kind." A "daily allowance" of alcohol is manifestly wrong; more to-day and less to-morrow may be needed or instinctively called for. "The rational individual must honestly and conscientiously find out for himself what the special needs of his system are; and where a right minded Christian individual

is in earnest in such a matter, and has a proper control over his appetite, he is not likely to go far wrong in the matter of stimulants!"

Medical men should urge teetotalism upon the nervous classes of drunkards, persons who are careless and self-indulgent, or who by their lives or calling are much in the way of drink. Stimulants should be always taken at meal times and only then.

"I am confident," Dr. Duckworth says, "that as a body our profession is unanimous as in condemning the modern American habit of taking odd glasses of stimulants at all hours, and lament the grievous multiplication of the means of gratifying this mischievous custom; for truly the conduct of young business men in our cities and large towns in this respect, is becoming disgraceful, and the practice is fast gaining in other cities and communities. Our countrymen of these classes have no excuse for this."

No serious results, in Dr. Duckworth's opinion, follow the sudden cutting-off of stimulants from hard drinkers or delirium tremens patients.

Dr. Duckworth applauds "the noble example of total abstention from strong drinks set by the clergy and others in conspicuous positions." "We, as a body," he says, "are at all events unable to resist the evidence they bear to the effect that their principles alone, in many cases, enable them to reclaim drunkards, and achieve results that would otherwise be impossible."

It has puzzled a good many very scientific and highly intelligent people to know just why it is that a drunkard must persist in soaking himself full of the ruinous stuff he drinks, after he has already swallowed "enough" of it. Only those who have "been through the mill" of a drunkard's life, and felt the double horrors of the upper and nether millstone of punishment which ever grinds them with increasing energy, while constantly driving them on to worse and worse excesses, can realize the awful craving. It seems the headlong impetus to the "soaked and saturate, out and out," *dead-drunk* condition, is almost irresistible after the man's self-respect and will-power are once broken down. What is the exact morbid condition of the stomach and nerves of such a miserable person? What—as the doctors would say—is the pathology of such a case? What is the invisible, ruinous power within him which is greater than he, and ever turns and rends him, like the demon that possessed the Gadarene? The drunkard may not always have the aid of Christ's power to cast out this fell spirit, as did the poor fellow who dwelt among the tombs and was made to cut himself with stones; but it is demonstrated that with kind and judicious help he can reform himself, and overcome the alcoholic demon that is killing him. Such has been the actual experience of many who have written their story, and these have been read and discussed, and by none more

eagerly, or with a more terrible perception of their meaning, than the unfortunate class who know their own slavery to liquor, and the swift and inevitable end of it, while they still lack the decision and energy to save themselves. That such cases can be saved,—or, rather, that they can, if they really will, save themselves—should be incentive enough to all philanthropic persons to lend them a helping hand, particularly in the hours when their temptation to fall back is strongest. But the drunkard, who would reform, must learn that in this, as in other things, every man must be his own redeemer.

Yet we should not forget that men, in the effort to redeem themselves, need the sympathy and assistance of others. When the poor drunkard comes to himself, and resolves to be a man, it is the *duty* of every true citizen, every one who feels responsibility to the community of which he is a member, to lend a helping hand to the shipwrecked being struggling to the shore of deliverance. We should remember that, as accountable beings, as moral agents, as members of the great human race, an imperative obligation rests upon us to live not for ourselves alone. We are linked in the chain of being. One generation passes away, and another comes; but the race does not die. Each generation has received something from that which preceded it. We therefore live not unto ourselves. We know not how much of the peculiarities of our individual

existence are due to the causes external to ourselves. Influences which may have originated many generations back, are perhaps even now working on our every day life. We think that our obscurity will confine our power to our humble abode. Such is a mistaken view.

One home made bright and beautiful; one family saved from degradation; one intellect rescued from the pall of darkness in which intemperance has involved it, may result in starting a little rivulet of influence for good which will flow on down the slope of ages, dispensing blessings to unborn millions. Take the drunkard, as he staggers to his feet, as his reason reasserts its sway, and lead him away from the haunts of the demon. Place him in the midst of other scenes, bring about him pure associations, and the change of environments will give firmness to his tottering footsteps, strength to his will, and courage to his heart.

Predisposition to transgress the laws of physiology and of morality—the so-called laws of heredity—may be conquered, has been conquered. But not all are equal to the task, not all have the strength to effect the conquest, without invoking the mighty forces of external influence. Hence the necessity of removing the recovering drunkard from his surroundings—from the presence of the baleful influences that first caused his fall. It is a well attested fact that in communities where the recognized leaders of



THE DEMONIACAL HARVEST.

fashion and the mass of all the citizens look with disrespect and positive aversion upon all addicted to intemperate habits, that intemperance is seldom developed, and *drunkards* already made shun such neighborhoods. The author recalls just such a community. There were about one thousand or twelve hundred people in the "settlement;" but not a single "grocery"—as dramshops were called—nor a drunkard. *Drunkards have been, at some time in life, more or less self-respecting.* Few men who join their friends in "a social glass," expect to become toppers and outcasts. Oh, no; they scorn and utterly despise the *drunkard*. They have no patience with persons who some years before started on the precise road they are travelling. They are genteel tipplers. They start with champagne, and are almost certain to end with *benzine*. There is no discredit, no social ostracism for the *gentlemen* who indulge in "just a thimbleful of something warm." Oh, no. "The inner man, you know, must have attention." And so they go on. The devouring thirst refuses to be satisfied. Champagne is discarded for "fine old brandy, of a mellow flavor and smooth descent;" that is soon superseded by "old rye;" then "bourbon;" at last anything that contains alcohol, oil of capsicum, and other stimulants. The genteel tippler has become a slave of the demon of strong drink; the *bon vivant* of aristocratic pretensions has become a low-bred sot—a

drunkard such as he once despised. "The descent to hell is easy."

But suppose society was differently constituted; suppose that the leaders of political parties and society cliques were temperance men and women; suppose it was esteemed a disgrace for a respectable member of society to be seen taking a glass of beer, wine, or other liquor; suppose all who did so were to be tabooed and driven from the ranks of respectable social circles; how many would then drink? The calling of the dram-shop keeper would not be what it is now. But the rich, the honored, the leaders of parties and cliques, drink, "the upper ten thousand" sip their wine, and why should not the humbler class take their "corn juice." And they do take it, and we behold the sad results flowing from it. How many intellects, which might have shone as beacon lights for the race, have been eclipsed by the accursed wine-cup? How many can exclaim in the lucid moments given them—

"Oh, the bitter pain!

Oh, the aching smart

Of a wine-curs'd brain

And an empty heart!

What are laurel wreaths,

Pomp of wealth or power?

Worthless all! They cannot bring

Back a wasted hour!"

To help such despairing mortals to improve

the remaining hours, is a *duty* which should be performed not only for the sake of the helped, but for the real pleasure it will afford the helper.

Such a man must have a *place*; if not of honor and fame among the favored children of fortune and power on earth, still an abiding retreat in the inner chambers of the hearts of his fellow mortals. Look at Captain Sturdivant, who sought Francis Murphy behind prison bars, and took him by the hand, and gave him sympathy that inspired hope in his well-nigh hopeless soul! Can the influence of such a man die? What mighty results have flowed from that generous act? The degraded drunkard was lifted from his degradation, brought from the gloomy cell into the glorious light of God's sun, and from thence went forth as an *Apostle* of Temperance, to battle against the terrible demon which had hurled him from the proud position of free manhood to the cell of a prison. Such men must at last attain that crown which shall outshine the stars in the heavens.

But, it may be objected, if men are to be their own redeemers, why should the assistance of others be necessary? Yes, men must act for themselves in the matter. That is true. But, when they have acted, when they have asserted themselves and summoned all their remaining moral power to sustain them in their effort, they need the strong arm to steady their wavering footsteps. It must be remembered that the

drunkard's friends and associates are *drunkards*. Not even the genteel tippler will own him. His condition is that of an outcast, a Pariah, adrift on the world. If he is to be saved, he needs, and must have, association and sympathy among a different class from his former companions. His *environments* must be changed to ensure *reformation*. He must be *helped*.

And is not the drunkard to be pitied? He is no longer master of his own actions. He is diseased, weak and wretched. Who that has felt the horrors of the demon's power, does not realize the fearful condition of the victim. Only God and the redeemed drunkard can know the vast miseries which that soul has endured.

Just look at the drunkard! His position and actions are alike unaccountable to those who have never been victims. Why should men, originally of strong wills, active brains and large muscular endowments, become such abject slaves to so apparently insignificant a thing as a glass of liquor? Why should men gifted as were Stephen A. Douglas, Richard Yates and Daniel Webster, even, the brightest minds of America, contrary to their reason, contrary to interest and happiness, the love of their families, their honor and fame among their fellow-men, and in spite of everything tending to their well-being, give way before the fascinations of the intoxicating draught? Why should such God-like minds thus degrade themselves and seek their own destruction? It

could not be the result of deliberation. No man, however low in intellectual perception and moral force, ever deliberately became a sot. Let us sorrowfully open the book of a drinking man's experience. Can that experience be adequately set forth? Scarcely. The majority of drunkards have sober moments, and they know perfectly well their situation. On the one hand, infernal and eternal horrors, perfectly comprehended from past experience, confront the habitual drinker in the near future; while well-defined and thoroughly appreciated peace and happiness belong to him by the taking, burdened by one sole condition: abstinence. Yet he will drink, though death's grim visage glares at him from every drop of the poison.

There are three classes of persons who can explain this anomaly. First, the reformed drunkard, who time after time has fought the battle of reason and judgment against appetite, and who has so many times been the vanquished; second, the educated and practiced physician, who is accustomed to search the system for the cause of any abnormal exhibition, indicative of some undetermined disease; and third, they who by familiarity with instances of chronic alcoholism have learned to accept, without really comprehending, the statements of the other two classes.

The drunkard wants, must, and will drink. Why? Not because the liquor is palatable; at

this stage it is not necessary that the drinker shall have choice, "smooth," and old liquors. He would, if the two kinds were put before him in private choose the older whisky; but, from the fact that it was smoother he would want an increased measure, to make up for the absence of "burn," the warming of the "inwards" as it went down. This may seem strange, even to habitual (but not depraved) drinkers; but it is a fact, that, the more fiery the draft, the nearer it approaches their desires. In fact, the most desirable drink that can be thought of for the really depraved drinker is a glass of raw spirits, and a liberal addition of Jamaica ginger, or some preparation of capsicum. To this added enough ginger-ale, as a vehicle, to land it safe in the stomach without strangulation. Once this dose comfortably down, in sufficient quantity, the drunkard is in elysium. The capsicum heats up at once, and later, the alcohol permeating the veins, nerves and pores, the man's morbid appetite is temporarily appeased. The drunkard is sensitive; give him in public a glass of thirty-five-year-old whisky, he would probably taste it, smack his lips, and descant upon its beautiful qualities for minutes. This is all affectation, and only to conceal how much his stomach craves the stimulant. His moments spent in this way are very aggravating to him; his desire is to fill the glass to the brim and gulp it down. Give him a demijohn of it in his own room, unseen to

mortal eye, and his manner will be entirely different. He is in no hurry now; he is sure of his feast, and will fill a tumbler full and gaze, and gloat over it. If he contemplates its extreme age at all, it is with regret that it has been neglected for so many years, and has not stimulated some poor fellow's brain before. Before swallowing that glass of venerable poison, he will sprinkle it with liberal quantities of Jamaica ginger, to replace the burning qualities that cruel time has robbed it of. It may be said in contravention of this statement, that many old toppers have a great fondness for the oldest and best liquors. This is a second, and separate habit; he has grown to think that he likes old liquor the better, and will walk a mile to get his drink in some place where he has confidence in the bar-tender, rather than take his chances in a low or unknown saloon. But the bar-tender will tell us that he does not really want old and smooth whisky, and that if he gave it to him, he would say his liquor was deteriorating; what he wants is a glass of fiery spirits, with a respectable landlord's certificate around it.

Again, to illustrate that the palatableness of a glass of liquor has but little to do with drinking, an old drunkard seldom calls for mixed drinks, such as toddies, punches, etc.; and here appears another distinctive trait in his character, *superlative greediness*. He does not like to have the bar-tender mix him a rum-punch, as he is afraid

that it will not contain enough alcohol. Straight whisky is a much more judicious nomination, as it entitles him to the privilege of handling the bottle and pouring for himself. Now one of the most uncomfortable conditions of drinking in public comes in. The drunkard's desire is for a tumbler-full, but he is ashamed to have the bar-tender and his friends see his excessive "drunks." In the first stages of this mania his shame will conquer, he will restrain his hand and be thankful for a third of a glassful, say two ounces; but as his disease developes he becomes callous, and affects not to notice the unpleasant jocularity of his friends, and the sarcasm of the bar-tender, as, seeing his more than half-filled glass, he exclaims:

"Why, Tom! do you want a bath, my boy? We have a barrel of perfumed whisky that we set out for swimming purposes." Or, "My dear fellow! did you think that that was the water? The water you will find in the pitcher; that is the *gin*."

This is unpleasant, embarrassing even, and shows a lack of delicacy on the part of the liquor dispenser, quite reprehensible. However, all the followers of ennobling causes must bear their cross, and the drunkard, with a remembrance of Fox's Book of Martyrs, must not expect always "flowery beds of ease." Even when he has plenty of money, it is hard to make his first drinks light. He abominates small measures;

and though he knows that he is going to have plenty more, a half-tumblerful seems small enough for his introductory imbibition. He carefully canvasses the size of different landlords' glasses. It is a matter of serious import with him whether that cut-glass bar-tumbler of A.'s really holds as much as the buckets of B., with all the superfluous glass which encircles the mythical space. Could he practically determine which man's glasses held the most, rest assured that he of the large measure would secure the confirmed drunkard's patronage.

No; it is not because liquor tastes good that he drinks it now. It is not on account of the conviviality attending drinking companions. In days long gone by, he enjoyed everything in the shape of vigorous sport, among associates equally stimulated. Life, health and activity characterized his enjoyments. He would energetically prosecute his daily labor and hasten to scenes of mirth and hilarity. He has now parted with a large portion of his vigor, and is becoming a common bar-room setter. As the flames of alcoholic poison light up and impel his paralyzed brain, he is particularly happy if he can get some inoffensive person, and buzz him into an intolerable ear-ache. The company of a drunken comrade equally buzzy is objectionable, as he will insist upon occupying at least half of the time with his own loquacity. But a patient, amiable, and not over-critical victim, who is sat-

isfied with simply assisting his volubility with interjections of "yes" or "no," "I see," or "you are right," is a prize beyond estimate. It is assumed that he does not drink for the love of stimulus, even. On awaking in the morning his first desire is for drink; this before he realizes that he is nervous or distressed in any way. This is as instantaneous and instinctive as the child's cry on being ushered into the world. There is no fully defined reason for drinking, in his mind. He, after a little, finds that he is nervous, shaky, and unstrung. He then has an intelligent idea that liquor will steady him. He realizes later that he must eat. Well! the only way to accomplish a breakfast is to drink first. His brain informs him that for many reasons he will be benefited by stimulus. But these are after thoughts. The first gleam of intelligence that broke through his drunken lethargy craved drink. Were it simply a love of stimulus that caused him to drink, that stimulus once afforded, his appetite would be allayed. Not so! The causes of disquietude removed, his desire for stimulus satiated, he yet desires to drink—to plunge anew into another excess—to gorge himself to stupefaction. The old drunkard maintains an equipoise only at an excessive expense of the will-power. For him it is easy to get drunk; it is comparatively easy to keep sober; but to, every hour of his life, drink only enough to "keep up," is one of the hardest tasks assigned

to a diseased mortal. Give one of these men a stiff drink of whisky, and then set him the task of resisting a second glass, and you have given him well-nigh an impossibility to perform. The loadstone's attraction for the needle, the serpent's eye for the bird, feebly express the power that a glass of liquor has over him. That terrible gnawing at the pit of the stomach will soon dethrone reason—the brain reels and the man falls.

Now what is it that causes these men to drink at this time? It is argued that it is not the sense of taste—in any way gratified—which is proved by the manner in which he gulps his liquor down; indeed, could he by some means have the dose conveyed into his stomach without passing down his throat, it would relieve him of one of his greatest difficulties—getting it down. It is not a fondness for the society of drunken, congenial companions, and the hilarity attending such associations, shown in his increasing sedentary habits. That it is not even a love for the stimulus, is demonstrated in his continuing to guzzle long after he is stimulated to satiety.

The drunkard is possessed of a morbid appetite for the *swallowing* of inordinate quantites of fiery liquors; it is entirely independent of taste, love of stimulus, or companionship; he has no definite idea *why* he drinks; the gratifying of the demands of his appetite affords him scarcely any appreciable satisfaction, but is like pouring

oil upon the flames ; his chief satisfaction consists in the freeing himself from the burden and agony of refusing his appetite what it so terribly craves ; the misery attending self-denial, contending against his desires, is the notion that impels him, not any pleasure obtained from drinking. This is the first proposition, and it supports the second : That so unreasonable an appetite indicates the presence of disease, and the disease is a well-defined mania—*Dypsomania* ; literally, *thirst mania*.

This is the pathology of drunkenness. He only who has started on the road to the drunkard's fate, but stayed his footsteps in time to save himself from the drunkard's doom, can realize the truthfulness of the picture we have presented. The man who has stood upon the brink of the pit of destruction, retaining just a sufficient amount of self-consciousness to study his own progressive stages toward complete slavery to the appetite for strong drink, is only competent to describe the effect of whisky on the physical system and the mental faculties. No one else can do it. One must have experienced in order to know.

Now do not such men need assistance. When they have reached a certain stage in their career as drinkers of strong liquors, they lose will-power, they become both mentally and physically diseased, and they need both moral and medical assistance. No one will deny that the

great Webster was a man of great and effective will-power in almost every situation in life. No one can deny that Stephen A. Douglas was a man of immense force of character, or that Richard Yates, of Illinois, was gifted beyond the average of even the leading men of his time; and yet these great and gifted men were never free from the terrible power of the demon of strong drink. No one knows, no one can ever know, how earnestly Richard Yates fought against this enemy to his happiness and his fame. Time and again he pledged himself against it, and as often fell its victim. The history of that gifted man whose career gave such brilliant promise, is one of the saddest in the whole range of American biography. A great soul, a powerful intellect, was wrecked—largely lost to himself and his country through the terrible thirst for strong drink. Moral influences alone may be competent to reform some, if they are earnest in their own resolves. Medical aid is necessary for some others, who have surrendered reason, judgment and moral perception in pursuit of their appetite—the wretched drunkard who has lost all self respect.

CHAPTER XXII.

THE PATHWAY TO RUIN MADE EASY.

“No man can read another’s thoughts.” This saying is trite but true. No man can measure the strength of will which another may possess. The subtle operations of the brain, the thought producing organ of man, cannot be fathomed even by the possessor. The first glass of intoxicating liquor may prove the beginning of the journey to destruction. It is a crime to present that first glass, since it may ruin a life and damn a soul. The social customs prevalent in America are responsible for much of the wretchedness caused by intemperance. This proposition is substantiated by the experience of thousands of outcast drunkards. Shall we not then strive earnestly to correct such evil habits? It is better to prevent a disorder than to cure it.

Since the beginning of the year 1878, an incident occurred in the presence of the author which led to the revelation of a life-history, which illustrates the subject of this chapter so forcibly, and in a manner so pathetic, that no apology is necessary for its introduction here.

It was night. The gas-lights flashed through the misty air with a softened radiance. The great throngs hurried by with restless haste. Brilliantly illuminated saloons invitingly opened to such of the multitude as might feel inclined to enter and partake of the hot liquors dispensed from the bar.

Two friends strolled leisurely down one of the principal streets of the city. Just as they came opposite the entrance of a fashionable drinking saloon their attention was arrested by a commotion going on within. In a moment afterward, a wretched looking man, apparently past middle life, was hustled rapidly out and across the pavement by a stout and well-dressed man, who gave him a tremendous kick which landed him in the gutter.

The two friends paused near the entrance of the saloon. The brutal act aroused their sympathies for the unfortunate man. One of them ran to assist him to his feet again. By the light of the gas-lamp in front of the whisky palace, the features of the man were plainly revealed. It was evident at a glance that he was not of the *pariah* class of drunkards. He might have been fifty years of age, but his shaggy white beard and unkempt gray locks betokened a greater span of years. His linen was soiled, his coat was tattered and grimy, his cheeks were puffy, and his eyes bleared and wild. He tottered with hesitating steps to the sidewalk. His hands

trembled so violently that it was painfully evident his whole nervous system was irredeemably shattered. Strong drink had wrought its work.

One of the gentlemen whose humanity had been outraged by the brutality of the dram-seller, at once recognized the fallen wretch as one well known to him long years before—indeed that wreck of a man had been a college chum and class-mate of his in the halcyon days of his youth.

“Well Tom, here you are again! I am sorry to see you in this plight. What is the matter, Tom?” The question seemed to arouse the unfortunate man.

“Ah, is it you, Ben? I’m mighty glad you came along.” And the inebriate spoke in a thick, husky voice, but with an effort to speak and act soberly. “I really think that brute came near killing me.”

“And what is the matter, Tom?” the gentleman inquired.

“Well, you see I’ve spent hundreds of dollars in that place, when I had money, and as I hadn’t had anything for a good while, and was awful dry, I just went in and asked him for a drink of whisky to revive me. Then he came from behind the bar and struck me here”—placing his hand on his chest—“and shoved me out, and then kicked me.”

“Why don’t you quit this awful drink, Tom?” asked his friend in a serious tone.

“What is the use?”

There was despair in the very tones of his voice. He had removed his hat. The gentle winds toyed with his unshorn gray locks. The broad square forehead and the high arched brow at once told of a noble spirit and a grand intellect stranded on the hopeless breakers of intemperance.

“What is the use, Ben?” He said this slowly, almost solemnly. “What is the use? Why scourge my soul? Quit this drink? Why, I should be mad! Be temperate? That would take away from me that which causes me to forget myself. Who cares if my life be good or bad now? I have no future, I am in the world because I cannot help myself. I might die, ’tis true; but that I care not whether I live or die, I would speedily solve the problem of the world to come. Were I to live soberly, where is the profit? If I do not, whose loss is it? I would not be sober if I could. One week of reflection would be inexpressible torment. I could not endure it. Ben, once you loved me as a brother. I forfeited your esteem; you loath me now. It is right, I suppose. I have no fortune, no friends, no home, no love and no hope in the future. And you ask me to cast away the only thing which can give me relief, the only thing which obliterates memory and produces a surcease of my unutterable sorrow. No, Ben, you ask too much. What is the use? It is too late to mend.”

The gentleman endeavored to lead his thoughts into a less sad channel. He bid him consider that he was yet on the sunny side of fifty years of life, and there might be some happiness in store for him yet. Men had reformed when older than he, and after having traversed the drunkard's degraded way for years, had at last returned to respectability and honor among men? Might he not do the same?

"I think not, I am already doomed; my life is a dreary waste; I would not be sober to think about what I might have been, and what I am and must be for the world. No, what's the use of it, Ben? Would you have me call up from her lonely grave under the pines, that loved one, who in her beauty and purity became my bride, to upbraid me forever-more for my beastliness? Would you have me summon from the lowly tomb the form of as fair an angel as ever came to earth to bless a father's heart and fill his soul with joy, to gaze upon me from those dark sad eyes, day and night and everywhere? And she would come, my withered flower, my loving Eulalie, from the sunny land where I laid her to rest, and her sweet girlish face would haunt me forever. God of Heaven! I would not be sober. It would be more than mortal could endure!"

The tone, the manner, the emotions of that man, lately thrust into the street as a dog might be, were truly pathetic. A heart of stone would have been softened by it. It betrayed a noble

spirit, chained in the snare of the drink demon. There was a pause when he concluded, which continued for the space of a minute or more. The two gentlemen were deeply moved. At last the drunkard's old chum spoke.

"Have you any money, Tom?"

"Not a cent. Do you think that I would have been driven out of that place there if I had money? No, Ben. I have had no meal to-day, and but one mug of beer, and I am awful dry."

"If I go and order you a warm supper with a good strong cup of coffee, will you go home?"

"Home? I have no home. I sleep wherever I can get a place—very often in stable lofts."

"Come, Tom! we'll go down and get you a a supper. We were just going to get some oysters, and you will be one of our party."

"No I won't, either. I want a dram. I must have one. I want a good strong hot punch, with plenty of pepper-sauce in it."

"But I don't drink, you know, Tom."

"Well, I won't be a charity patient for a dose of oysters, anyhow."

"If we get a punch, will you stop at just one, Tom?"

"I won't promise that. I might have a good chance to get another, and how could I refuse."

"Well, if you had some money after you had one punch, would you spend any of it for more drink to-night?"

"No, Ben, I swear I would not."

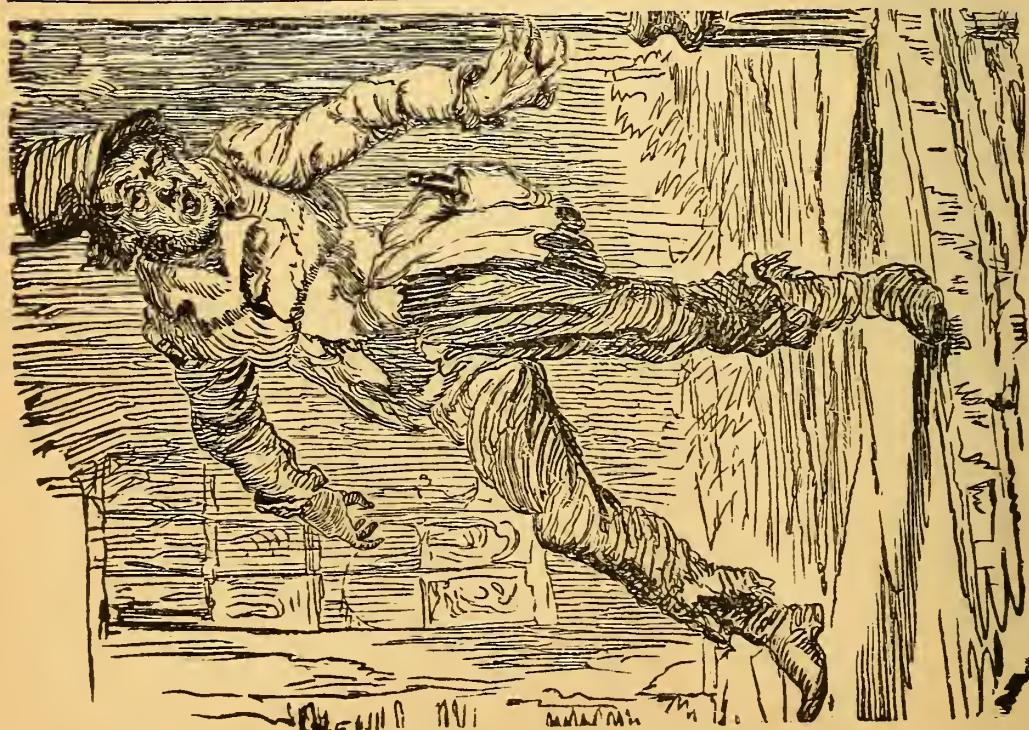
"Then here is a little change." And the gentleman handed him a trifle in coin. "That will pay for a drink, some supper and a bed. And remember, Tom, I shall expect you to repay the amount when you have the money. I would have you regard it as a loan. Now take care of yourself, and come and see me at my store."

He stretched forth his hand for the money with a nervous eagerness which betrayed his anxiety to possess the means of gratifying his insatiable thirst for a glass of hot liquor. Quickly thanking his old friend for his kind offices, he bade the two gentlemen good night and turned and walked with unsteady strides down the street. The two friends stood very quietly under the glare of the gas light, gazing through the mist at the retreating figure of the poor inebriate. Neither of them spoke for a full minute. Then the gentleman who had carried on the conversation with the wretched being who had just left them, said in a half abstracted way:

"Poor Tom! He was as noble a fellow as ever lived when we were boys and college mates. I wonder where he has been? I have not seen him for the last three years. How rapidly he changes! He was broken in reputation and fortune then, but he seems to be altogether an out-cast now."

"And you have known him long?" asked the other

"Long? We were boys together."



HOMeward BOUND.



HOME AS FOUND.

“You know his history then?”

“Oh, yes. Thomas Lawrence was once a man of fortune, and regarded as one of the most brilliant young men in the state of Georgia. He was a fine scholar, an elegant writer, and an eloquent speaker. His history is one of the saddest that can be imagined. Graduating at the university when in his twentieth year with the first honors of his class, he came home; studied law, merely as an occupation of time; was admitted to the bar and regarded as a rising man. No man stood higher in the popular esteem. When just of age to entitle him to hold a seat, he was elected a member of the legislature and attracted the attention of the leading men of the state by his ability and eloquence. Before his term was out he was married to one of the loveliest and most accomplished young ladies in the state. Thomas Lawrence was one of the most exemplary young men in college; never drank a drop of liquor in his life, as I have heard him say.

“But somehow he had learned to drink while in the legislature. At first he was only an occasional drinker—did not get drunk at any time. Possessed of a large property and a warm, generous nature, his home was always open for the reception of his friends. Tom finally introduced the side-board and a variety of fine liquors and wines. His hospitality was ample and generous, and his house was frequently the stopping place of the leading politicians of the state. Gradually

the habit of drinking grew upon him. From a *bon-vivant* among his friends in private, he sunk eventually to a tippler in public, and was frequently intoxicated. His wife, a loving and noble woman, saw the habit drawing its strong fetters about him with the utmost anxiety and the deepest grief. But he all the time grew worse.

“By the time he was thirty he had become a drunkard—not exactly a sot, but what might be called a respectable drunkard—if there can be such a thing. Well, he had a beautiful little daughter of some eight summers, by this time, and his poor wife, still devoted to him, was dying by inches from grief. But Tom had lost that delicate preception and keen sense of honor which might have arrested his career toward what you have seen as his destiny, and so he continued to drink and became, in no long time, a disgusting, sottish, gutter drunkard. The sensitive wife had suffered untold agonies. Her health was broken down, and at last she died of a broken heart. His fortune was about gone by that time, but his lovely little daughter could not be persuaded to abandon her poor drunkard father. She clung to him with a touching devotion. Poor girl! The duties she had undertaken were greater than her strength could support. Just as she was entering upon the verge of womanhood the angel of death came to her and bore her away. Then Tom was left a lonely

wreck, and, as you see, has drifted on and on, until he has reached the engulfing shoals at last. He will soon be swallowed up, and all that is mortal of him will be hurried away to the potters field; if, indeed, he does not conclude to hide in the oozy bed of the Mississippi River. Poor Tom Lawrence! He was a noble young man once."

The story is told. It is true—true not only of poor Tom Lawrence, but of thousands of men all over the land to whom God has given intellectual power and every good that could contribute to the happiness and contentment of men upon earth. The pathway to ruin is made easy for thousands, who, but for their generous impulses, might ever remain temperate and prove to be the brightest ornaments of society. No cold, sordid, calculating man ever became a drunkard. It is a sad truth that among the ranks of drunkards are to be found men of broad sympathies—men of noble generosity—men who can feel for others woes; obliging and true hearted friends. Indeed these are more likely to become the victims of strong drink than any other class.

Two friends who have been separated for a considerable time meet.* One drinks; the other is not in the habit of drinking. They pass congratulations. Each is very glad to meet the other. Old memories are revived—old scenes recalled in which each enacted a part. They talk matters over. Their friendship is cemented anew.

"Why, James," says one, "I am *so* glad to see you, old chum. Let's go and 'have something,' just for old acquaintance sake."

The other hesitates. "Why, really, to tell you the truth, William, I am not in the habit of drinking anything," he manages to say.

"Nor I, either, as a general rule; but I occasionally take a little, especially when I meet an old and valued friend like yourself. So come along, old comrade, and let us try a glass of generous punch; 'pon my word it won't hurt you. Just one, mind you. Really you would gratify me exceedingly."

The urgent request of the old friend quite unarms him. Resolution vanishes, and he says, half regretfully :

"Well, William, I will take a drink just this once with *you*." And they go into a saloon. The drinks are set out, and James and William touch glasses and pledge a renewal of old friendships; and there they stand and talk and sip their liquor. By the time their glasses are emptied, the alcohol is having its effect upon the healthy brain and stomach of James and he feels that he can stand another drink, and even if he didn't, courtesy demands that he should reciprocate the kindness of his friend. And so he calls out, "Here, barkeeper—two more!" And the drinks are mixed and set upon the bar before them, and they talk and sip the exhilarating fluid. By the time the second round is emptied,

James has reached a condition when he does not care very much whether he stops at two drinks or not. And they emerge from the place. The brain of the temperate James is all on fire. His eyes sparkle and his cheeks glow; his tongue is loosened and he is himself astonished at the mass of intelligence he has to impart to his friend concerning events which have happened since last they met.

Unfortunate James! There are other friends to be met yet in the future; others who drink, and he is likely to meet them: He has just started along the pathway to ruin, and it is down grade to the end—to the pit of despair. How many have started down that way, just as James did—to oblige an old friend!

And this abominable habit of treating one another—of cementing new friendships, and sealing old ones in libations of alcoholic liquors—is responsible for a vast amount of drunkenness and consequent wretchedness all over the land.

“Come, Mr. Hensleigh, you must join me in a glass of champagne—just one; now *do*.” She was beautiful as the houris who visited the faithful Moslem in his dreams of the Gardens of the Blest. And her voice was soft, low, and musical, and to his ears the plea came as a prayer. He was high spirited and chivalrous. What could he do? What resolution could withstand such an appeal from a being so beautiful as this temptress before him? Not his. “Really, Miss

Markland, you have carried the fortress. I surrender." He took the offered glass. He raised it and said, "I pledge to woman's tact and perseverance," and turned off his bumper. It was his first glass. Well would it have been for him and for her if it had been his last. But it was not. Ten years afterward, in the middle of the night, the once gifted and honored Harley Hensleigh was borne bleeding, dying, to a wretched home, from a drunken brawl, and she, the once peerless Miss Markland, faded, worn and heart-broken, was there to receive the mangled body of him she had honored and trusted—him she had induced to take the pathway to ruin by strewing it with the sweetest flowers of love.

This is no fancy sketch, but the brief outline history of two persons who lived upon the earth and have passed away. How bright the promise of life's morn to them! How unutterably dark the evening fell! But these were but two—*only two*. Multiply that by one hundred thousand, and then the number of such life-histories among our countrymen and countrywomen, begun by habits of social drinking, will not be reached. This paving the road to hell with the crystalized smiles of friendship and the precious ecstasy of love, is filling our jails, workhouses and penitentiaries with pupils preparing to enter the Academia of "Everlasting Shame and Contempt." It is filling thousands and thousands of homes with misery and woe. Wails of grief

are borne on every breeze that sweeps the broad continent. And what causes all these manifestations? Why this weeping among so many thousands of sad eyed women? *Our social drinking customs.* It is not an American habit to resort to stimulating liquor only at morning, noon, and night. All hours are chosen. The accursed habit of "taking something with a friend" at any and all times during the day, the afternoon, the evening and the night, is peopling the underworld with victims, and cursing the earth with crime and wretchedness. In God's name let this custom of treating become a thing of the past.

Sometimes we hear men say, "My brain is cold as ice. Whisky don't effect me; I can drink all day, and all night too, for that matter, and not be in the least intoxicated." Passing by the probability that such an assertion is merely a boast without serious meaning, and the physiological improbability of its being true, even if those who say so are serious, we have a grave charge to enter against such persons.

If it be true as asserted, that some are only slightly affected by alcoholic stimulants, let not such men entice others to become their drinking companions. If alcoholic liquors don't affect you, and you feel that you must drink, in the name of humanity, in the name of mercy, for heaven's sake; and if none of these considerations affect you, then for your own sake, go, take your drink alone, and do not be the instrument of your

neighbor's destruction; for we know that strong drink does affect others — nay, that there are few men alive who can truthfully say that it does not affect them injuriously. Your invitation to drink may send him whom you invite on the steep down grade to ruin.

A few drinks may set the brain on fire; may unchain the tiger passion; may lead the drinker to wield the weapons of the destroyer and send him trembling to the platform of the gallows. On the day before Christmas, 1877, a young man named William Watkins, of Richmond, Missouri, started out in the early part of the day. He took a drink; then another and another was swallowed. He became boisterous, rude, quarrelsome. Later in the day his brother Frank joined him, and he too drank of the reason destroying cup. The demon had possession of William Watkins. He was in a condition to do murder. He was on the pathway to destruction. He was a madman at large. People feared him; he was dangerous. The services of the town marshal were called into requisition. Mr. Bernard, who filled that office, responded. While attempting to take William Watkins into custody, Frank came up, drew a pistol and shot Mr. Bernard through the body. They carried him into a store near by; in half an hour he was dead, and Frank Watkins was cowering in a felon's cell.

“Will you take something?” Is it possible such an invitation could be extended and accept-

ed in Richmond, in the very presence, as it were, of the clay-cold victim of passions kindled into demoniac fury by this same "something" that men drink?

And yet such invitations were given and accepted, not by a few but by a multitude of the citizens of Richmond. Over there in that house of mourning lay Mr. Bernard, stark and still in the embrace of death; and over yonder in the jail, conscious enough to realize the awful character of the crime which he had committed, Frank Watkins trembled on his prison pallet; and further away there is a household plunged into the deepest grief on account of the day's event. Christmas Eve had come, the morrow would dawn—the day of universal rejoicing in commemoration of the advent into the world of the Prince of Peace—and in the home of the Watkinses there was a vacant chair, and a voice that was wont to ring out in cheerful mirth was heard no more. A son, a brother of that household, with the blood of a fellow mortal staining his conscience, was over there in the prison, awaiting his day of doom. And what caused all this sadness and woe? The answer came in the moan of the wintry winds—*strong drink*.

And yet, not only in Richmond, but in thousands of cities and villages throughout the land, men asked their friends to "take a little something." "Something?" Aye, that something the "accursed beverage of hell," to madden the

brain, to steel the heart against every tender emotion and every gentle impulse. And there is no harm in a drink, they say. No harm? And yon drink-maddened wretch draws the weapon of the slayer, and empurples his garments in the blood of his friend! No harm in a drink? Staggering and blaspheming, the brutalized drunkard seeks his wretched abode, and finds the patient suffering wife he won when he was a man and she a girl, waiting to receive him; a demon spirit seizes him; he takes up a chair, a club, a bar—anything that is heavy—and strikes her down; blow after blow is dealt, until the victim is still in death at his feet! No harm in a drink? See that mother yonder! She has a heart to feel when clothed in her right mind. But now she has been to the fountain of woe and drank deep potations from it. She seeks her dreary abode. A little child watches her approach. Its little eyes brighten and its little hands are clapped in an ecstasy of joy. *Mother!* No; that drink-maddened being is a fiend of hell! She approaches the child she has borne, and while its little heart is still rejoicing, she takes it up, swings it around, dashes its tender head against the hard wall, and then casts it from her, crushed, bleeding, dead! No harm in it? And it has nerved the hand of the father to slay the son he had begotten; it has caused the son to imbrue his hands in the blood of his parents; it has inspired the mother to murder her child,—more monstrous still, it has

generated a fiend in the hearts of daughters which actuated them to cruelly put to death the very mothers who brought them into the world. No harm in a drink? No; not if all we dream or fear of that pandemonium where devils and damnables exist and suffer is to be established on earth, and become the normal condition of this brave and beautiful world in which we live, and where man alone is responsible for the miseries which afflicts at most but a part of the myriad millions of its inhabitants. No harm in it? And yet we have seen that hundreds of thousands are made wretched by it every year in our land. The first drink is the first step on the road to destruction; and every successive one carries the drinker farther down the incline of the pathway which ends in the hopeless swamp of despair.

And the way is made easy that leads to death. It is even made attractive at the first stages of its course. In the midst of a rough and dreary scene, it leads off through a green dell, smooth and shaded, with perfumes of flowers to scent the air, with murmuring waterfalls and a thousand attractive surprises in the scenery along the route. Oh, it is so nice! At first companions are numerous and charming, brilliant, witty and wise. How stupid the hum-drum crowds they left toiling over the arid hills appear to their consciousness now. And they go on and on, until the scenery that was so lovely on the first stages of the journey is all left behind. The

very air has changed, and is thick and oppressive and laden with sickly vapors; and the skies which bend above them have a wierd appearance; and their companions, so agreeable at the beginning, are now quarrelsome and offensive. And as they advance they begin to see dead men's bones around them; and the countenances of the pilgrims become deformed, distorted and hideous. A little further along, and they reach a Golgotha. The beings they see about them are festering in loathsome disease, and grimy in filth, and beastly in features; and they hear around them wails and curses, and men and women carrying on the trade of butchering each other under circumstances of the most horrible cruelty. Some, at this stage of the journey, would turn back. They make up their minds to do so. They turn about. Horrors seize them! The way is blocked by ten thousand awful shapes. They are snared, fettered, and cast into the charnel lake, from which ascendeth up forever and ever the cries of human beings in the deep agony of despair. This is the pathway to ruin. And the arch-enemy of our race makes it attractive to the way-farer on the first stages of the journey.

CHAPTER XXIII.

THE INAUGURATION OF THE REFORM CLUBS.

It was a night in August, 1871. Mr. J. K. Osgood, once a respectable and prosperous merchant of Gardiner, Maine, had been out on a drunken spree. At a late hour, his last dime having been expended for whisky, he staggered toward his wretched home. From affluence he had rapidly descended to abject poverty; from an honorable position in society he had sunk to the lowest level of degradation. He was not too drunk that night to reflect, probably because his money had become exhausted before he had obtained enough liquor to stupify him. Approaching his domicile, the light from a lamp streamed through the uncurtained window. He approached the window and gazed into the room. There sat his wife at work, with an expression of the deepest sorrow upon her countenance. For some moments he contemplated the scene and his heart was touched at her sufferings. Before he had entered his house he had registered a vow that, with God's help, he would never drink another drop of whisky.

For some days he did not speak of the resolution he had made, not even to his wife. But his failure to haunt the places where whisky and rum could be obtained was noticed by her, and he knew by her looks and her actions that she was surprised and gratified, and was watching his conduct with the tenderest solicitude. He soon proclaimed his determination to reform. Having become perfectly satisfied of his ability to conquer the habit which had grown upon him, his next desire was to assist others to throw off the shackles of the debasing slavery.

There was in Gardiner a lawyer who, like Osgood, had lost his business, his friends, his honor and his money through the evil habit of drinking. He and Mr. Osgood had been chums in drunkenness. To him the reformed drunkard went with prayers and entreaties to break away from the slavery of rum. After much effort he was led to take the pledge of abstinence. Then the two reformed toppers concluded to work together to save others from the degradation which they had reached. It was in January, 1872, when these two men, strong in faith and bold in heart, undertook to hold the first meeting in behalf of the Reform Club temperance movement. The public notice of the meeting was given in the following words :

REFORMERS' MEETING.—There will be a meeting of reformed drinkers at City Hall, Gardiner, on Friday evening, January 19th, at 7 o'clock.

A cordial invitation is extended to all occasional drinkers, constant drinkers, hard drinkers, and young men who are tempted to drink. Come and hear what rum has done for us.

The invitation was accepted by a multitude of the drinking companions of the signers to the call, and by a large number of others who were curious to hear the story of rum's doings. Mr. Osgood and his first disciple, the lawyer, made remarks of an off-hand character, telling their hearers what had happened to them in consequence of their intemperate habits. The meeting was a great success. At the conclusion the pledge was offered, and eight of the drunkards of Gardiner came forward and signed it.

There were now ten reformers in that place. They organized a club which they named the "Gardiner Temperance Reform Club." In less than two months it numbered more than a hundred members, composed exclusively of reformed drinkers. The movement spread with extraordinary rapidity through Maine and New Hampshire. Before June, the reform clubs in those states numbered between fifteen and twenty thousand members. During the first year of the movement, the labors of the reformers were confined almost exclusively to the cities of the two states named.

In June, 1873, Mr. Osgood, assisted by Mr. Drew, who had accomplished great things in the West, inaugurated the reform club movement in

Massachusetts. Their success was astonishing. In Haverhill, one club soon numbered three thousand members. The movement spread over that state, and in few months a hundred thousand names were enrolled. Mr. Drew, like Mr. Osgood, Dr. Reynolds and Francis Murphy, was a reformed drunkard, and one of Mr. Osgood's early converts.

In October, 1870, Francis Murphy, who had become bankrupt in fortune, degraded in character and miserable in every respect through intemperate habits, while confined in the city jail of Portland, Maine, was converted through the instrumentality of Captain Cyrus Sturdivant, an earnest and philanthropic Christian gentleman of that city. Having been released from prison, Mr. Murphy commenced his labors as a missionary in the cause of temperance and Christianity. His first appearance as a lecturer was in the city of Portland, and was a pronounced success. Through his personal exertions the Portland Reform Club was organized. Then he went abroad into the state and adjoining states, and finally through the influence of temperance workers he visited the West. In Illinois, at Freeport and other important towns, he led temperance revivals which were the means of gathering thousands into the reform clubs. Then he journeyed into Iowa, and wherever he went immense multitudes gathered to hear him and hundreds and thousands signed the pledge and forswore the use of

strong drink. Never before had the people of Iowa been so profoundly agitated on the subject of temperance. At Des Moines, Council Bluffs, Davenport, Dubuque, Muscatine, Marshall and other places great temperance meetings were held and the reform clubs were recruited by the thousands. Everywhere Mr. Murphy went the cause was advanced and the public conscience aroused to a realization of the terrible evils of intemperance. The movement seemed contagious. In towns to which Mr. Murphy had never penetrated, others took up the work, raised the temperance banner, and called for volunteers to enlist and put on the badge of blue in token of their hostility to alcohol. Mr. Murphy's first campaign, notwithstanding the many obstacles in his way, was a complete success.

Maine has been the nursing mother of many of the noblest and truest of the temperance reformers. Hon. Neal Dow, ex-Senator Morrill, ex-Vice President Hamlin, and others scarcely less distinguished have ably represented the political phases of the question. From Maine also came some of the ablest of the early reformers, and to Maine men we are indebted for the inauguration of the Reform Club Movement. Osgood and Drew, Murphy and Dr. Henry A. Reynolds, have all begun their work in Maine.

We have already spoken of the work inaugurated by Osgood, Drew and Murphy. It is now our duty to say something of the labors of Dr.

Henry A. Reynolds, who has accomplished a work equal to that of any modern reformer, which still endures, for it seems—

“To him has destiny a spirit given
That unrestrainedly still onward sweeps,
To scale the skies long since hath striven,
And all earth’s pleasures overleaps.”

—Goethe’s *Faust*.

Dr. Reynolds, like Gough and many others of the most successful and useful workers, experienced in his own person the terrible effects of alcohol before he became a temperance lecturer and leader.

Dr. Henry A. Reynolds was born in the city of Bangor, Maine, in 1839. In that city he spent his boyhood days, attended the public schools and fitted for college. Selecting the medical profession, after due preparation he entered as a student in the medical department of Harvard University, from which he graduated. He had inherited an appetite for strong drink, and his excesses very greatly hindered his success in the profession he had chosen. The war coming on, Dr. Reynolds obtained a position as surgeon in one of the volunteer regiments from his native state, and went into the field with it. He served three years in this position, and was then mustered out of the service. Meanwhile all his efforts to conquer the habit of alcoholic stimulation had failed. He was going lower and lower into the depths of degradation with every pass-

ing week. He had almost despaired of ever becoming a sober and useful member of society. One day in 1873, during the temperance revival brought about by the Women's Crusade, the Christian Women of Bangor held a prayer-meeting in one of the churches to pray for the inebriates, that they might have strength given them to break the fetters of an unhallowed and ruinous habit. Dr. Reynolds was not among those who attended that meeting. But while the devout women presented their petition to Almighty God in the house consecrated to His service, Dr Reynolds was in his office, communing in his own way with the same divine source of power. He had lost all faith in his own strength, and now he had reached the point when he was ready to cast himself by a full surrender on the sovereign mercy of God. He rose from his knees with a full determination to sign the pledge on the very first opportunity which presented itself.

Two days afterward, that opportunity was offered at the City Hall in Bangor. Under the auspices of the Women's Christian Temperance Union, a great mass-meeting for the promotion of the cause of temperance was held. Dr. Reynolds, who had been on the very verge of an attack of *delirium tremens* a few days before, was now sufficiently recovered to be perfectly conscious of his actions. In the presence of a great audience, composed of people, a majority of whom were his personal acquaintances and

familiar with his intemperate habits, he went forward and signed the pledge.

That act was the turning point in his destiny. Disenthralled himself, his sympathies went out toward those who were yet in bonds. He naturally sought out those who had been his boon companions in the days of his slavery. He had come to the conclusion that God's grace was as necessary to the salvation of the drunkard as to any other class of sinners. After laboring sometime among the inebriates of Bangor, without definite aim, further than to point out to them the way of escape, and endeavor to save them from the degradation of the drunkards, it became clear to him that permanent results could not be secured without organization. He therefore caused to be printed in the newspapers a call to reformed drinking men, to meet with him on the evening of the 10th of September, 1874. Eleven persons responded, and they organized a reform club, the first of the kind in the country. Dr. Reynolds was elected its first president.

It may be necessary to state here that the Reform Movement embraces three distinct lines of clubs: the Osgood Clubs, the Murphy Clubs and the Reynolds or "Dare to do Right" Clubs. The bases of these are the same, but there are some shades of difference, which will be fully explained farther on in this volume.

Bangor at that time was the stronghold of liquor selling and drinking in the state of Maine.

Dr. McKinley has asserted that the people of Bangor were in the habit of consuming more liquor *per capita* than the people of any city in the United States, except Rome, New York. There is no doubt that the drinking habit was exceptionally strong there. The Bangor Reform Club, of eleven members, adopted as their motto, "Dare to do Right." Each one of them felt himself a missionary to rescue his fellow men from the curse of strong drink. It was an organization especially designed for men who had been drinkers of intoxicating liquors. In some respects the movement was not unlike the Old Washingtonian Movement. In essential respects it differed. The "Dare to do Right" clubs invite an alliance with the moral agencies of the churches, and profess to do all things only through God's help. Nor are persons who have never been intemperate or drinkers of strong liquors debarred from participation in the labors of the campaigns against alcohol.

The success of the first reform club at Bangor was truly wonderful. In a few weeks after its organization its members could be numbered by the hundreds. The city had never been so deeply agitated on the subject of temperance and religion before. Dr. Reynolds now had all the work he could do. Intelligence of the sudden and successful revolution at Bangor was quickly diffused throughout the state. Dr. Reynolds was invited to "come over into Macedonia" and help

the cause. Applications for his services as an organizer poured in from every quarter. His mission was now fairly entered upon. He visited many cities in the east, and the work went on. The original purpose of reform clubs was to gather into social organizations men only over the age of eighteen years, who had been addicted to the use of strong drink. Into Dr. Reynolds' clubs women were not admitted as into the clubs organized by Mr. Osgood and Francis Murphy.

The method adopted by Mr. Reynolds is exceedingly simple. As before stated, eligibility to these clubs consists in the candidates having attained the age of eighteen years, and in having been addicted to the use of strong drink. Having signed the pledge, such persons are earnestly exhorted to persevere, and an appeal is made to Christian women to throw around them the protection of their regards and social influence. It is Dr. Reynolds' effort to impress upon the better class—indeed all citizens—to uphold and sustain the club by substantial assistance. It is the practice in all clubs to give a repentant prodigal who signs the pledge three cheers. This is done in the business meetings where ladies and outsiders do not come. The meetings of the clubs should always be held on secular evenings. On Sunday evenings it is the custom for the clubs to join the Women's Christian Temperance Union in public meetings

in some church or public hall. The order of exercises is usually reading the scriptures, prayer, brief addresses by reformed men, and singing hymns such as "The Morning Light is Breaking," "Hold the Fort," "Pull for the Shore," "Rock of Ages," and "I Need Thee Every Hour." These meetings partake largely of the character of Methodist love-feasts.

Through the influence of Mrs. Mary G. Ward, President of the Women's Christian Temperance Union of Salem, Massachusetts, Dr. Reynolds went over into that Commonwealth. The same remarkable success which had attended his efforts in Maine, accompanied his labors in this new field. Salem was mightily stirred and drunkenness was almost entirely suppressed in a very short time. The first club organized there was on the 9th of September, 1875. The movement spread rapidly. The next place to feel the force of the tidal wave of reform was Marblehead, then Gloucester, Peabody, Waltham and numerous other towns were successively captured from the forces of King Alcohol. In less than nine months seventy-five clubs had been organized in Massachusetts, numbering altogether nearly thirty thousand members.

The reform clubs organized by Dr. Reynolds adopted the red ribbon badge, which has been accepted everywhere as a sign recognized and responded to by all good Christian people with deep interest and sympathy. "Dare to do Right"

has become a watchword among reformers all over the land, and a favorite among the familiar and suggestive expression of the times.

The following is the pledge or resolution taken by the Red Ribbon Reformers:

WHEREAS, Having seen and felt the evils of intemperance, therefore

Resolved, That we, the undersigned, for our own good and the good of the world in which we live, do hereby promise and engage, with the help of Almighty God, to abstain from buying, selling, or using alcoholic or malt beverages, wine and cider included.

And that they may accomplish the greatest amount of good and work more effectually, they constitute themselves into a club under a constitution, a brief synopsis of which we give:

1. The organization to be known as the ——— Reform Club.

2. It is the duty of every member to work earnestly to induce persons addicted to the use of strong drink to sign the pledge.

3. Male persons of the age of eighteen and upwards, who have been addicted to the use of strong drink, and have signed the pledge, are eligible to membership,

4. Declares the officers to be a President, Vice President, Secretary, Financial Secretary, Treasurer, one Steward, two Marshals, one Sergeant-at-Arms, Executive Committee of five, and Finance Committee of three.

5. Provides that the president shall preside,

and in his absence the senior vice-president, at all meetings, preserve order, etc., and see that the officers of the club perform their duty; call special meetings at the request of twelve members of the club and cause the secretary to notify the members of such meetings.

6. Provides for the exercise of the duties of the office of president by the senior vice-president, in the absence of the president.

7. Prescribes the duties of the secretary; that he shall keep a record of proceedings, notify the members of meetings, attest bills approved by the president and executive and finance committees.

8. Fixes the duties of the financial secretary; that he shall keep a just account between himself and the club, and the club and its members, receive money and pay it over to the treasurer, taking a receipt for it. Must furnish a statement of accounts to the president, when called upon.

9. Determines the duties of the treasurer. He shall give bond for the faithful performance of his duties; receive all monies from the financial secretary, and pay out only on orders voted by the club and approved by the finance committee, etc.

10. Prescribes the duties of the executive committee; to take general oversight of the affairs of the club, examine and report upon all violations of the pledge, and report quarterly the progress of the club.

11. Fixes the duties of the finance committee; to examine all bills, audit the accounts of the financial secretary and treasurer, and report their condition to the club.

12. Declares it shall be the duty of the marshal to take charge of all public prosecutions.

13. The steward to have charge of the property of the club not under the control of any of its officers.

14. The duty of the sergeant-at-arms to keep the door and assist in preserving order.

15. Fifteen members declared a quorum for the transaction of business.

16. If the application of any one to become a member should be objected to, it requires a majority of two-thirds of the members voting to admit the applicant to membership.

17. Inhibits political or sectarian discussion.

18. Fixes the time of electing officers on the last Wednesday in December, and the time of installation on the first Wednesday in January.

19. Members violating their pledge to forfeit their membership. They may be restored by acknowledgement, and the payment of twenty-five cents and signing the constitution as in the case of new members.

20. The president to lay information concerning violations of the pledge before the executive committee.

The constitution embraces seven other articles, relating to the management of the business of

the club, and to the method of removing officers, and filling vacancies caused by resignations or otherwise, and are not deemed of sufficient importance to give in this place

In three essential respects, all reform clubs, whether patterned after those organized by Osgood, Murphy or Reynolds, are the same in spirit and purpose. They all require, first, total abstinence; second, reliance upon God's help in all things; and third, that every member shall be a missionary to induce others to sign the pledge.

In the Osgood, or Royal Purple Reform Club, men and women are admitted to membership and a participation in the business of all meetings, public and private. Discussions of political and denominational questions are permitted.

In the Murphy, or Blue Ribbon Clubs, men and women are alike to be found equally participating in the discussions and business of the clubs. Some latitude in discussion is also permitted, but none of the clubs are distinctively sectarian or political in character.

The great work being consummated by the Reform Club movement cannot, as yet, be fully stated. It is certain that the Washingtonian movement was a feeble agency compared to the tremendous force gathered in the mighty tide thus sweeping all over the country. Should this spirit of aggressive temperance work continue to proceed with the same force which has characterized

the movement heretofore, there will be no more saloons in 1880, because there will be no patrons. There were, in 1877, it was estimated, no less than one million five hundred thousand persons enrolled in the various Reform Clubs of the country.

This new style of temperance work quite disconcerts the enemies of the temperance cause. There is no manifestation of a fanatical spirit; the temperance lecturers and workers do not empty vials of wrath against the whisky sellers; there are no visitations of saloons or interference with the business of dram-selling. The missionaries of the clubs go to the drinkers and plead with them to quit. They are, for the most part, men who have travelled that way themselves; they know the weaknesses of those to whom they appeal; they are thoroughly conversant with the temptations to which the inebriate is exposed; they know all about the terrible drink-hunger which assails the victim whenever he attempts to stop, and they are able to show him how he may conquer it. Thus converts are made, the number of saloon patrons is diminished, and the business of the whisky seller is undoubtedly injured. Yet how can he blame the men who quit—who keep their money rather than give it to him. Unless he is lost to every feeling of humanity, he cannot blame the sot who quits drinking whisky.

One of the best evidences of the completeness of the triumph of this temperance reform movement is found in the evident alarm of the whole

liquor selling fraternity. In many cities and towns they have held meetings to devise ways and means of arresting the tendency to sobriety. They have passed resolutions denouncing the doctrine of total abstinence. They have gone further. It is scarcely credible, yet it is a sad truth, that saloon-keepers have called to their aid the most brutal and degraded of their patrons, supplied them with liquors gratuitously; presented them with the badges of the reform clubs, and sent them forth reeling through the streets, for the purpose of casting disgrace upon the movement.

But, with God's help, the "devices of the wicked shall perish." The tidal wave rolls on. Stronghold after stronghold is overborne and swept away. The light of love and happiness dawns again in homes rendered dark and wretched by the spell cast upon them by the great enemy of peace, love and domestic happiness. God grant that the work may go on until the last fettered slave of a brutal habit may be liberated.

CHAPTER XXIV.

THE TEMPERANCE REVIVAL CONDUCTED BY FRANCIS MURPHY.

“God moves in a mysterious way His wonders to perform.” Perhaps never before was the truth contained in the poet’s song more completely exemplified than in the career of Francis Murphy. Perhaps no man of our times has exerted a wider or a more healthful influence on the public sentiment than Mr. Murphy. His history, in many respects, is a remarkable one. In a little thatched cottage, situated on an elevation overlooking the city and bay of Wexford, Ireland, Francis Murphy was ushered into the world on the 24th of April, 1836. His parents were in humble life, so indigent indeed that the very cottage in which they lived, mean as it was, constituted part of a landed estate adjacent to the city of Wexford. His father was seized by an acute disorder which terminated his life a short time before the birth of Francis, so that, to use the pathetic expression of the great temperance apostle, he “never knew a father’s face or a father’s smile.” The worldly condition of the Mur-

phys was not quite that of absolute penury and want, nor was their situation above the necessity for constant exertion to keep the wolf from the door.

The care of a family of small children afforded Mrs. Murphy abundant and laborious occupation. The children, as soon as old enough, had imposed upon them steady and laborious duties. All had to work.

The boyhood days of Francis Murphy did not differ materially from the experience and vicissitudes through which most Irish peasant lads are called upon to pass. The cottage in which the family resided, though unpretentious, was situated in the midst of scenery which for loveliness and beauty is scarcely to be surpassed outside of Erin's green isle. There was a little garden plot about the cottage, in which were cultivated some of the most necessary vegetables, and a few choice flowers. Before it sparkled the quiet waters of Wexford harbor, and farther away stretched the illimitable sea. On one side, in plain view, was the quaint old city; back of the house broad fields stretched away up the distant hill-slopes. Amid such scenes as these young Murphy received his earliest impressions, and here were born in the tender years of his youth those aspirations of the soul which have exerted more or less influence over his subsequent life.

The parents of Mr. Murphy were strict Roman Catholics in faith. His mother appears to have

been a very devout and sincere Christian. The religious faith which inspired her, however, was so intense that she could not think of allowing her children to attend a National school, and the parish schools provided by the Catholic clergy were not kept open continuously and do not appear to have been very good schools, even during the time when they were kept open. Thus the early educational advantages of Francis Murphy were of the most meager character.

Mr. Murphy evidently possesses no pleasant reminiscences of school-days. It is a part of his history of which he frequently speaks, but always with bitterness. The master under whose government he was placed was an austere man, and one Mr. Murphy always considered unnecessarily harsh and cruel. This opinion may be in part the offspring of prejudice on account of a great "flogging" which he once received from the "lord of the birchen rod." This punishment its recipient experienced great difficulty in forgiving, and even now, after the lapse of more than a quarter of a century, Mr. Murphy declares that he cannot recall the circumstance without bitterness, and although through grace he has been enabled to forgive the cruel act of oppression, as he still regards it, still he cannot revert to it without unpleasant feelings.

The early surroundings of the temperance lecturer were not calculated to cause an abhorrence of the social vice of drinking. Even in the days

of his tender youth ne became familiar with the taste of liquor. It was the custom of his country and his people to show hospitality by offering whisky, and he preserves vivid recollections of the festive occasions in the thatched cottage when tables were spread with the whitest of Irish linen, and loaded with such delicacies as the means of the family would allow them to procure. An important element in all such feasts was an abundant supply of whisky. One would have been regarded mean not to offer a *noigin* of whisky; and people the world over, whatever they may be, do not like to be regarded by their associates as stingy; especially would such an implication be galling to an Irishman or an Irish-woman. On these occasions, young Francis and the rest of the children would be banished to the kitchen. It would have been highly improper for them to be seen by the guests. But Mr. Murphy, in speaking of those years of his life, informs us that an old and valued friend of the family used to come to the cottage, and his mother would bring him "a dhrop of the crather" in a tumbler or in a *noigin*, the latter being a little wooden cup or mug usually holding from a gill and a half to half a pint. This friend used to put some water in the whisky, and then dip it out in a teaspoon and give it to Francis to drink. Thus he learned to love the taste of whisky while yet a child.

As he grew up, Francis Murphy began to en-

tain aspirations for a broader sphere of action than was presented to him in the contracted space of his native town. When he was in his fifteenth year he went to live in a neighboring castle with his mother's landlord. His position in that place was that of servant, and when his master was sober—not a very frequent occurrence—he was subjected to treatment which was excessively galling to his sensitive spirit. When his master got on one of “his high cantys,” which he frequently did, both would drink on amicable terms until each would have more than was good for him. At this service he was exposed to the greatest dangers. He had already felt what it was to be intoxicated before he had reached his fifteenth year, and before he was sixteen years of age he had been several times drunk. His situation was not at all agreeable, and he used to visit his mother's cottage, look out upon the bay and watch with eager interest the great ships sailing to and fro with their rich cargoes. He would gaze out upon the great blue sea stretching away to distant continents, and his heart yearned to traverse that sea. America was the Mecca of all his hopes and aspirations. Oh, how his soul longed for those shores, where he felt that he would be free from the life of servility and bondage, which he believed awaited him in his native land.

But he hesitated to make known the desire of his heart to his mother. He knew it would give

her pain. But at last he mustered sufficient resolution to tell her. The danger to which she knew he was exposed at the castle inclined her to look with favor on his project. It was settled in the family that he should come to America.

It was in the spring of the year 1852. Francis Murphy, then sixteen years of age, was preparing to bid adieu to his native land for the distant shores of the United States. The last week he ever spent in old Ireland was with his mother in the thatched cottage overlooking the Harbor of Wexford. It was a week which Mr. Murphy can never forget. His mother counseled him, prayed with him and blessed him as only a mother can bless a beloved child about to go away from her forever. His time was occupied principally in preparing for the voyage, and in the society of his mother. She was packing his trunk. His clothing was laid out. His mother would take up a garment, gaze at it with an abstracted air, and tears would flow down her cheeks. At last the time came for his departure. The ship would sail the next morning. From the door of the cottage he watched the sun sink in the west, and then the shadows gathered deeper and deeper over the bay, and night's sable curtain descended over the quaint old town. "Sit with me to-night, my son," his mother said, and they drew their chairs close together and sat down. One o'clock came, and mother and son were still sitting there, silent as

the stones of the chimney place. They had not spoken twenty words through that long vigil. It was their last night together on earth. They waited for the conveyance that was to carry him and his trunk to the wharf.

The hour came at last. The lumbering vehicle drew up at the cottage door. The time came for him to be off. He knelt before his mother and she laid her hand upon his head and then gave him her parting blessing. His trunk was tumbled on the vehicle, he quickly mounted and was soon lost in the distance. The ship spread her sails to the breeze, and soon the shores of old Ireland were fading from the view of our young adventurer. The great ocean spread all around him.

Seven weeks afterward, Francis Murphy, rejoicing and exultant, was making his way to a boarding house in New York, a stranger in a strange land, a "raw Irish lad" seeking his fortune on the battle-field of life.

One of the first things the youthful Murphy did after his arrival and establishment in suitable quarters in the tavern was to call for "something to take." He had made a safe voyage, and found himself in a pleasant place, and why should he not celebrate his good fortune "in a bit of a spree." The people he met all seemed pleasant and sociable, and he was elated at having safely touched the shores of the land of his desires.

The taste of the liquor was pleasant. He

found companionship with men from his own country, and he drank again and invited others to drink. In the midst of the great strange city, young Murphy, all unmindful of the coldness and cruelty of the mass by which he was surrounded, drank and treated everybody, and be assured that under such circumstances he did not want for a crowd ready to fawn upon him and take drinks with him. At the end of three weeks spent in riotous dissipation, young Murphy became sensible of his fatal errors by being turned out of the boarding-house or tavern, penniless, and without even the things of value which he had brought across the water. Here he was turned out destitute in a great city among strangers. His money all gone, his friends—save the mark—had vanished. They only wanted the “raw lad’s drinks,” and finding he had no more money, they had no further use for him.

But the nature of Mr. Murphy was elastic and hopeful. He soon succeeded in interesting several persons in his behalf who helped him to a place. He resolved now to repair the mischief he had wrought during his first three weeks in the country. For a few days his resolutions were maintained, and then he yielded to the temptation. He did not remain very long in his place, when he was again set adrift—almost destitute, and we may say friendless—for with money friends too depart. By the advice of some fellow countrymen he concluded to go to

Quebec. Arriving there, he found no opening for business, and not having money enough to return to New York, he resolved to go to Montreal. There he was enabled to secure a situation. If it was not just the kind of place which met his expectations, it yet afforded the means to meet present necessities. In this situation he remained about fifteen months, and then he was discharged on account of his drinking habits. Under such circumstances the opportunity for a re-engagement in the Dominion of Canada could scarcely be expected. What could he do? Nothing was left him but to return to the United States. He sought work on a farm in the interior of the state of New York. Here he learned to "talk court language to Buck and Bright." This driving an ox team was a considerable decline of his expectations. He was still subjected to temptations and always yielded. But his eyes were opened to the folly of his course. He concluded to go further into the interior, where temptations would be less frequent, and there learn to live a circumspect life.

He obtained employment, and by his assiduity, sobriety and good behavior he soon found himself respected by the people. In the neighborhood lived a beautiful and intelligent girl, with whom he became acquainted. Young Murphy was possessed of the gallantry characteristic of his countrymen in a large measure. He became enamored of the fair girl, and possessing

wonderful personal magnetism, he succeeded in winning her affections and they were married.

At this time Murphy was only a little more than eighteen years of age, and married. He now felt more than ever the necessity for temperate living and persistent exertion. He was laborious and pains-taking, and being possessed of good capacity, he had established for his little family a comfortable home, and slowly and steadily was laying by a little hoard of the needful gold.

Then an elder brother of Mr. Murphy came to them. This was a source of great satisfaction to them. After some time spent in the country, the brother failed to be pleased with that region. Nor was Francis succeeding altogether according to the desires of his heart. The process of accumulation was too slow. The brothers consulted together, and finally concluded to seek a location where they might reasonably hope to gain wealth more rapidly.

The resolution was reached to change his place of residence. Through friendly relations he was induced to select the city of Portland, Maine, as his future home. The removal was effected and the Murphy brothers began to cast about them for a business that would prove largely and quickly remunerative. Francis had long entertained a desire to go into the hotel business. A public life of that sort, he believed, would be the quickest and most agreeable way

to a competence and influence among his fellow men. His wife was consulted, and as he had feared, was opposed to it. Here was a serious trouble to him, for he disliked to disoblige her. But his mind was made up and he resolved to act in accordance with his own judgment.

Mr. Murphy had promised his wife that he would "not sell whisky except respectably." Then he had solemnly pledged his honor to her that he would not drink anything himself. But she was not happy; her heart was full of forebodings of evil.

The Murphys rented the Bradley house, corner of Commercial and India streets, Portland. It was furnished in a comfortable style, and there, in accordance with previous arrangements, the family of Francis was removed to the hotel which was to be their residence.

The business was commenced in due time. The geniality and tact of the brothers brought them custom. Their house was popular, and they made money rapidly. At first Francis kept his resolve. He endeavored to "sell liquor respectably," and abstained from drinking it himself. In the course of time Mr. Murphy's brother concluded to retire from the business, and Francis became the sole proprietor. He did not drink then, and prosperity followed his efforts.

But with increase of business his circle of friends was enlarged. They used to ask him to

drink. But his invariable answer was, "it is impossible." At last the time came for the tempter to have full power over him. Friends came to him: "Come, Mr. Murphy, take a drink." "It is impossible; remember my wife and children." "Then come along and take a glass of ale with us. Surely that will not affect you." And he yielded. That glass of ale aroused the demon within him. He drank another and another, and in a brief space of time he had gone from ale to whisky, and was a confirmed sot. His wife saw this process of demoralization going on with inexpressible sorrow. That which she had feared had come about. Prosperity abandoned Mr. Murphy; the business of his house went down; his respectable customers all left him, and in no long time he was turned out of his hotel. But this event only served to hasten his steps into deeper excesses. He opened a saloon and boarding house on a limited scale and continued to drink. One day, after he had gone into this place, an intoxicated man had some difficulty with the barkeeper and was thrown out. The angered and drunken man started to go up stairs. Mr. Murphy, who had been attracted by the noise, stood at the head of the steps. A few hot words passed between the two men and they grappled. In the struggle which ensued they rolled together to the landing below. The man's neck was broken. In a few minutes he was dead. Mr. Murphy was arrested, but subsequently he was

acquitted of blame. But it was a misfortune to the Murphys. The event not only caused them natural sorrow and regret, but it plunged them into deeper difficulties. In course of time even the saloon and boarding house had to be given up. Murphy was now nearly at the bottom of the gulf. The anguish of his poor, patient, suffering wife during these dark times, can better be imagined than described.

According to Mr. Murphy's own statement he found himself on the "night of September 25th, 1869, without a dollar or a friend in the world," save only his wife and children who still clung to him even in his degradation. He was an out-cast indeed. Even the drunkards with whom he had spent all his money, cast him off, and his own countrymen contemned him. There was not in all Portland a single man who had a word to say in extenuation of the conduct of Francis Murphy. He was now in the drunkard's last stages of degradation. It was concluded on all hands that he was a public nuisance, and therefore liable to arrest and incarceration in jail. One day about this time, Sheriff Perry and an Irishman who was a wholesale liquor dealer, came to his house and invited him to take a walk with them. After they had gone some distance the sheriff turned to him and remarked, "I have been requested to arrest you." Mr. Murphy inquired by whom. The sheriff then produced a writ containing the names of four persons, one

of whom was a whisky seller from whom Mr. Murphy could expect no sympathy.

In this city of Portland lived an Irishman named Patrick McClidgy, who had been an old and dear friend of Francis Murphy. To him were Mr. Murphy's thoughts now directed. "Will you let me go and see my friend Patrick McClidgy?" he asked the sheriff. "Yes, we will go with you to Patrick McClidgy," and they walked on. Murphy was not successful in enlisting the sympathy of the man with whom he would have been willing to trust his life—the man he loved better than all other men. Patrick McClidgy waved him away and said to the sheriff, "The best thing you can do with him is to lock him up." Murphy's heart sank within him. He was a confiding man and had trusted in this man's friendship, and now in his extremity he had said to the officer, "Take him away." It almost broke his heart; for low as he had descended, he had not lost all sensibility.

And the sheriff took him to the jail and locked him in a cell, away from his destitute family, and away from the destroying demon who had pursued him to poverty and was hunting him to a drunkard's grave. It was God's purpose in His dealings with Francis Murphy that he should not go thence until he had passed through the bitterness and struggle of a new birth—"Passed from death unto life."

How he was found by Captain Cyrus Sturdi-

vant; how that Christian philanthropist took him by the hand and bade him hope; how he suffered in the throes of a mortal agony, wrestling with the spirit; how he rested at last in peace through trust in the Redeemer, we have already related. Such in brief is an account of the most important incidents in the life of Francis Murphy, the former drunkard, the subsequent successful temperance advocate.

Mr. Murphy in due time found the work God had for him to do, and with a singleness of purpose and a consecration to the work truly remarkable, he went forth on his mission, and God has blessed his efforts above that bestowed upon the labors of all others. Hundreds of thousands in this country have enrolled themselves as advocates of the cause of total abstinence.

Mr. Murphy early saw the necessity for organization as an essential requisite for the permanency of the work accomplished. The Reform Club of Portland, the first body organized by him, adopted the machinery of society government. The Murphy leagues all over the country organized on the following principles, which constitute their distinctive character:

1st. We, the members of this League, desirous of forming an association to enable us more effectually to protect ourselves and others from the evils of intemperance, do hereby form ourselves into an association to be known as the "P—— Temperance League."

2nd. The pledge shall be as follows: "I

solemnly promise, God helping me, to abstain from the use of intoxicating liquors as a beverage and to use my influence to induce others so to do."

3rd. All persons, male or female, capable of understanding the pledge, shall be eligible to membership in this League.

4th. The officers shall consist of a President, six Vice Presidents, Secretary, Assistant Secretary, Treasurer, and Chaplain.

5th. The funds necessary to defray the actual expenses of the League shall be collected by the Financial Committee, and by the Chairman of the Committee paid to the Treasurer, who shall pay them out on the order of the League when signed by the President and Secretary.

6th. Members violating the pledge, or proving guilty of conduct unbecoming a lady or gentleman, shall be suspended, fined, reprimanded or expelled, as a majority of the League may determine.

7th. Any person may withdraw from the League by giving notice in writing to the President (such notice to be read publicly at the next meeting of the League) in the following form:

To the President of P—— Temperance League:

I hereby give notice that I shall in 30 days from this date withdraw from the League.

N—— N——.

If, after the expiration of the 30 days, the person still desires to withdraw, and no charges have been preferred against him or her, then such person may withdraw by signing and submitting to the League the following:

To P—— Temperance League:

Convinced after mature reflection that it is to

the best interest of myself that I should sever my connection with the Temperance League, I hereby withdraw from the same.

N—— N——.

8th. Persons charged with violations of the pledge may be tried by a committee of five (to be appointed by the President), or in open League, as the person so charged may elect. In case of trial by a committee, the decision shall be reported to the League, and shall be final unless appealed from. Any person feeling aggrieved at the verdict of a committee may appeal in writing, to the League. Any person violating the pledge may in open session of the League acknowledge such violation, either orally or in writing; whereupon the President shall, after allowing reasonable time for explanation and debate, put the question: "*Shall ——— be reinstated?*" And the decision then and there made shall be final. Expelled members may be readmitted by a majority vote of those present at any League meeting.

9th. The term of all officers of the League shall be three months, but any officer may be re-elected if the League so desire.

In the absence of the President, the Vice Presidents shall preside in the order in which their names appear on the Secretary's list of officers.

It shall be the duty of the President to preside at all meetings and conduct the business in the manner prescribed by the order of business and rules of order. The Secretary and Assistant Secretary shall keep a true record of the proceedings of each meeting, and make report to the League every three months of the total number of members, number received during the quarter, number expelled, number withdrawn, and such

other matters as may be desirable for the information of the League. The Treasurer shall receive all monies from the Financial Committee and pay out the same on the order of the League. The Chaplain shall open each meeting of the League with appropriate religious exercises. A vacancy in any of the offices may be filled by election at any meeting of the League.

10th. If any member shall have good reason to believe that a member has violated the pledge, such member shall immediately inform the Vigilance Committee, or some member thereof; whereupon such Committee shall immediately proceed to make a preliminary examination into such charge, and if the Committee find reasonable grounds to believe such charges true, then the Committee shall, at the next meeting of the League, make a formal charge against such person, giving name and particulars, and the case shall then be proceeded with as elsewhere directed. In no case shall any member of the Vigilance Committee make known the name of a person giving information of violations of the pledge.

11th. If any member be convicted of any crime or be guilty of any immoral, ungentlemanly or unladylike practice, such person may be expelled by a majority vote at any meeting of the League; but no such person shall be expelled without first being given an opportunity to know the charges and make a defence; *provided* that the person charged be accessible to the service of such notice.

12th. In case of the death of a brother or sister, it shall be the duty of every member of the League to attend and assist at the funeral, unless there be good cause to prevent such attendance.

13th. All charges against members must be made by the Vigilance Committee, and no charge shall be preferred until preliminary examination has been made by that committee.

14th. The Secretary shall keep a book to be called the "Roll of Honor," and another to be called the "Roll of the Fallen." The roll of honor shall be a full and complete list of all the members, and in case of the expulsion of a member, a black line shall be drawn across the name of such member on the Roll of Honor, and his or her name transferred to the Roll of the Fallen. Should such person be reinstated, the name on the Roll of the Fallen shall be *obliterated* and again inscribed on the Roll of Honor.

The badge worn by members of the "Murphy League," which has come to be the name under which the Reform Clubs organized by Mr. Murphy and his followers are known, is a blue ribbon worn on the lappel of the coat, or other conspicuous position. This is regarded as the symbol of the steadfastness of purpose of the wearer, and an emblem of truth and purity. It forms a distinguishing sign by which members of the League recognize each other and can therefore at once respond in sympathy to their fellow worker in the cause.

Going out from Portland, Mr. Murphy commenced his labors as a temperance revivalist. Never before in this country or in any other part of the world, was witnessed such a tremendous uprising. At Freeport, Illinois; at Pittsburgh; at Philadelphia; at Marshall, Iowa, and

in a hundred other places, the labors of Francis Murphy were blessed in the redemption of thousands of poor unfortunate drunkards. At Pittsburgh, after one of the most exciting conflicts ever engaged in, the rolls were inspected and it was found that 42,000 had signed the pledge in the year 1875. And the work did not stop, as we shall have occasion to show as we proceed.

CHAPTER XXV.

WONDERFUL UPRISING IN BEHALF OF TOTAL ABSTINENCE.

THE Reform Club movement was the beginning of the most wonderful uprisings, and the most persistent attacks upon the drinking habits of the American people ever known. The Washingtonian movement was comparatively spasmodic. Beginning at Baltimore, it spread with great rapidity over the country. But scarcely a year had passed before its force had been expended, and in the course of two years this ebullition of the elements on the temperance question was a thing of the past. The movement had altogether ceased; things had resumed their normal condition; society was still cursed by the presence of drinking shops; drunkards reeled to wretched homes in the way they had before, and women wept and prayed and suffered, as they had previous to the days of the Washingtonians.

But the cause of temperance reformation, which was formulated by Osgood and Murphy in the constitutions of the Reform Clubs in 1871-2, was no ephemeral excitation of the public mind on

the subject of temperance. It was a compacted, organized effort to rend asunder the fetters which held many hundreds of thousands—nay, millions—of our countrymen in thralldom. Nor was the movement the offspring of a brilliant fancy or the result of a sudden inspiration, but it was the fitting culmination of years of toil and thought, an adaptation of means to ends; a common sense way of making efforts to attain a practical result. Its methods were simple; its principles correct; its truths self-evident; and the enthusiasm awakened proved to be practically without limit.

A poor unfortunate drinking man at Gardiner, Maine, saw through the window the sad, care-worn face of his wife; his heart was touched; he resolved to drink no more; kept his resolution; and went about to persuade his drinking companions to do likewise. His efforts were crowned with success; others seeing and hearing of these things took courage and forswore the use of intoxicating liquors. What should they do after gaining their freedom? Go to work, organize societies of men who could really and truly sympathize with each other and become missionaries in behalf of the cause through which their redemption was effected. The suggestion was natural, and it was acted upon.

Another man, who had sacrificed business, honor, fortune and the happiness of his family, finds himself at last in a gloomy cell in the common jail of Portland, Maine. He is found there

by a Christian philanthropist; the gospel is preached to him; he hears it gladly; accepts its saving truths, and goes forth from thence to tell what great things the Lord has done for him, and to proclaim to listening thousands the story of his fall and subsequent redemption through faith. He called upon men everywhere to dash away the inebriating cup, and stand upright in the eyes of men and before high Heaven for the dear Redeemer's sake. And men heard, were astonished, and believed, and went out resolved to stagger no more. And they banded together like brothers.

Another still, there was, in the city of Bangor, Maine, who had wasted precious years in the stupor created by alcohol; who had destroyed his professional reputation; ruined his character and trembled on the verge of madness. But the Lord had work for him to do, and while a band of faithful women, congregated in a church, prayed the good Father of Mercies to visit the poor drunkards and save them from their demon controlled appetites, he was visited in his office by the Holy Spirit, and went out to tell the world how he was lost and found. And the story was believed, and others were saved and went forth to proclaim the glad tidings to those who were still wandering in the wilderness of sin, which is the pleasure ground of the adversary of souls, and thousands believed and were rescued from the power of that evil one.

How strange that these three men, the first a pauper drunkard, the second a sot committed to prison as a nuisance, the third the slave of a degrading appetite which had forced him very near to the door of a mad house, should be chosen as God's instruments in revolutionizing society. And yet it is all in consonance with God's method in dealing with man. When the God-man was on earth and had occasion for human agencies in establishing His truth in the world, He did not go to the Sanhedrim and select the most learned doctors of the law, who were the moralizers and philosophers of the Jewish race; He did not seek among the philosophers of the Grecian Academia for advocates of the doctrines He came to establish; but He called to Himself a band of illiterate fishermen, publicans and tribute gatherers—men from the ranks of the most despised classes, and He made them the repositories and teachers of the most sublime doctrines ever proclaimed among men. And these humble instrumentalities went abroad through the world, everywhere teaching the glorious moral truths of the gospel, and philosophers and sages in all lands heard, were confounded, believed, and in turn took up the story of the cross, and buckled on the armor and went forth to suffer, even unto death, in defense of the truth as it is in Jesus.

When Israel desired a king to rule over them, Jehovah did not send his servant Samuel to anoint one of the princes of the tribes of the

people He had brought out of Egypt with a mighty and an outstretched arm, but to Saul, who belonged to one of the least—that is the most uninfluential—of the families of the tribe of Benjamin. “The wisdom of man is foolishness with God.” There were many learned and eloquent ministers, but God did not select them as His instruments in advancing the cause of gospel temperance. Strange that twelve illiterate Galileans should have been endowed with power and wisdom to establish doctrines and governments, more durable and exercising a wider and more potent influence on the destinies of the race than the combined empires and kingdoms of the world.

And Osgood and Murphy and Reynolds, unpromising of mighty achievements as they may have appeared to the worldly wise, have touched a deeper chord, kindled a greater enthusiasm, awakened a deeper interest among the masses of the people, and have attracted more attention from a greater number of persons on account of their efforts than any three statesmen, orators, poets, ministers, lawyers, physicians, or editors, in America. And this interest has been longer sustained than any movement among the great and wise men of our age and times, during the past quarter of a century. In spite of the slight misunderstandings, the little bickerings, inseparable from all merely human concerns, the work went on for years with an irresistible force.

Not only were the lecturers and speakers of



HON. WILLIAM E. DODGE,
President National Temperance Society.

the clubs at work, but every temperance order, league and union in the land was quickened and at once entered upon a new and vigorous life. Aggression was the order of the day. The Sons of Temperance, the Independent Order of Good Templars, the Rechabites, the Friends of Temperance, the Templars of Honor and Temperance, and the Cadets of Temperance, all the secret orders, were strengthened, inspired with enthusiasm, and became aggressive in policy. The reform movement has proved of great service to all the temperance orders. Innumerable Good Templar Lodges, Divisions of the Sons of Temperance, Tents of Rechabites, and Temples of Honor and Temperance have been established in all parts of the country.

Nor were these incidents the measure of the work accomplished by the reformers. The Women's Christian Temperance Union and the National Temperance Society both were aroused to aggressive action. Everywhere the cause made progress. The National Medical Association of the United States met at Detroit in 1874, after the commencement of the reform club movement. This convention was composed of more than 400 delegates, including some of the leading professors of the science of medicine in the United States. That association adopted the following resolutions :

1.—That in view of the alarming prevalence and ill-effects of intemperance, with which none

are so familiar as members of the medical profession, and which have called forth from English physicians the voice of warning to the people of Great Britain concerning the use of alcoholic beverages, we, as members of the medical profession of the United States, unite in the declaration that we believe that alcohol should be classed with other powerful drugs; that when prescribed medicinally it should be done with conscientious caution and a sense of great responsibility.

2.—That we are of the opinion that the use of alcoholic liquors as a beverage is productive of a large amount of physical and mental disease; that it entails diseased appetites and enfeebled constitutions upon offspring, and that it is the cause of a large percentage of the crime and pauperism in our large cities and the country.

3.—That we would welcome any change in public sentiment that would confine the use of intoxicating liquors to the uses of science, art and medicine.

The National Temperance Society called a national convention to meet in Chicago, in June, 1875. This assemblage was attended by a larger number of delegates than had ever before attended a National Temperance Convention. It was the eighth of the kind held in this country. For the first time, too, in the history of the National organization, the discussions assumed a semi-political tone. The following was adopted as expressive of the sentiment of the convention:

Resolved, That we recommend all citizens to take the temperance issue, "without conceal-

ment without compromise," to the primary meeting, and to the polls to nominate and vote for such candidates only State and National, as will unqualifiedly endorse and sustain the prohibition of the liquor-traffic; that in every state, county, town and congressional district in the United States prohibition leagues be organized; also whenever suitable nominations are not otherwise made, that independent prohibition candidates be nominated for the suffrages of all temperance citizens: and that the Prohibition party should have the undivided support of all temperance voters in each State and Territory where, in their judgment, such political action is the best method of securing the enactment and enforcement of efficient prohibitory laws.

The Hon. Wm. E. Dodge of New York, long known as a Christian philanthropist and earnest temperance worker at all times, never lost an opportunity to exercise his abilities in the interest of the cause. As President of the National Temperance Society, he was especially serviceable, while in Congress; and again during the Centennial Exposition he was active in securing the banishment of the liquor-traffic from the Exposition grounds.

In 1875, this opulent and benevolent man made a proposition to give \$10,000 to the National Temperance and Publication Society, to enable the Society to liquidate indebtedness and be better prepared to meet the demand for temperance literature pouring in from every quarter. This proposition, which was conditioned upon

the Society raising an equal amount, was eventually fulfilled by Mr. Dodge, although the amount was not raised by the Society.

The movement in favor of total abstinence was meanwhile gathering force, and rolling on like a tidal wave, from the Atlantic to the Pacific. In many of the states, political and legislative action was taken in the direction of governmental prohibition. In Ohio the Adair law was amended and made more efficient. The Indiana Legislature passed the Baxter law; the law-makers of Illinois passed a law requiring bonds of saloon-keepers, and making them and the owners of the property in which they conducted their business jointly liable for all damages sustained by the families of persons to whom they sold liquors; and the legislature of Tennessee passed a stringent act regulating the sale of intoxicating liquors. This, however, Governor John C. Brown vetoed.

Meanwhile, Murphy, Osgood and Reynolds were abroad, conducting temperance meetings and exciting a profound interest throughout the country. Tens of thousands signed the pledge, and were gathered into clubs and leagues, in nearly all the cities and towns of the east, as well as in the west. In Tennessee, Mississippi, Georgia and Virginia, under the auspices of the Good Templars, Friends of Temperance, United Friends of Temperance and other orders, the work prospered and the cause of temperance was

greatly advanced. In Alabama, the Order of Good Templars especially made extraordinary progress, between 1873 and 1875. At the end of the last named year, there were at least 10,000 members of the order in the state, 7,000 of whom had come in within two years.

Among the people, from the pine-clad hills of Maine to the savannas of Texas, from the orange groves of Florida to the forest sheltered valleys of Oregon, a profound interest in the temperance cause was awakened.

In many instances the awakening of whole communities during the years 1875-6 were phenomenal. We will take an instance of a town in Western New York which had a hard name. It is said that more vile liquors *per capita* were drank in that place during a given length of time than in any other place on the continent. But in the autumn of 1875 a temperance revival broke out there, apparently without preconcert or leadership. The movement began in the following manner: a gentleman, one of the jolliest drinkers in the place, was passing along the street, when he was met by an acquaintance, who, after the customary salutations, remarked, "Why, Mr. B., you look so much better! You have greatly improved since I last had an opportunity to see you! What have you been doing?" The gentleman replied: "I feel better. The fact is I have not been drinking anything for the last few weeks, and I have about made up my mind

that I will not drink any more." "Precisely what I have been thinking," responded the other. Here were two men whose thoughts were running in the same channel. Reason had led them to the same conclusion. After some further conversation in which views were exchanged, it was agreed between them that they would inaugurate a temperance reform movement. They sent to Elmira and invited some speakers, advertised a public meeting, and waited the arrival of the evening that had been designated for the commencement of their effort. The speakers came; the town hall was crowded; the two friends signed the pledge and were followed by more than a hundred others. The work went on. The drinking population were all at last gathered into a total abstinence club. In three weeks every saloon in the place was closed, and not a drop of whisky or other intoxicating liquors could be had in that town, without a physician's prescription, more than two years afterward, at the close of the year 1877.

This result was not brought about in that town by imported agencies. It was a spontaneous movement, originating among the drinking men of the place, and carried forward mainly by them to the consummation indicated. What is more singular, from a purely materialistic point of view, was the revival of religious interest among the people which accompanied the general revolt against the tyranny of the drinking customs of

the community. The churches were greatly strengthened, and that town became a model of morality as well as sobriety, of Christian activity as well as intellectual progress.

Mr. Murphy visited Chicago in 1874, and accomplished a good work there. While at Chicago, he received a letter from Chancellor Woods, of Pittsburgh, inviting him to come over to that city. The result of the correspondence was an engagement with the Young Men's Temperance Association, through Chancellor Woods, to go to Pittsburgh and deliver eight lectures on temperance at \$25 each.

He proceeded to Pittsburgh and commenced his work. But lecturing in halls and churches, to people who were for the most part already temperate, was not according to his inclination, nor compatible with his genius as a temperance lecturer. He wanted to meet with "the boys." He was discouraged at first. He thought that if he could but get a hall, a room of any kind where he could be free to invite "the boys from off the street" to come in, he would be able to start the ball in motion. Some friends procured for him the use of the basement of one of the Methodist churches. The proper announcements of the meeting were made. The first night was a success. A large number came forward and signed the pledge. From that time onward the work proceeded in Pittsburgh with unprecedented enthusiasm. Before the week was out, 5,000 per-

sons had signed the pledge. In ten weeks, 40,000 names had been attached to the total abstinence pledge. Nor was the work in Pittsburgh the only result of the efforts of Mr. Murphy. Alleghany City, and all the neighboring villages were infected by the spirit of the revival, and thousands were rescued from the slavery of intemperance. In Pittsburgh and Alleghany City the churches were all thrown open to the workers in the cause, and were crowded night after night by thousands—hundreds of whom had not crossed the threshold of a house of worship for years. Many affecting incidents of the meetings at Pittsburgh were recorded by the press of the city at the time. One evening, as a gentleman pressed through the throng to the table to sign the pledge, a little curly-haired child of five or six years of age, who was intently watching the throngs of people going up to sign the pledge, recognized his father, and standing on the seat of the pew he cried out at the top of his voice, "Oh, Auntie! Auntie! There goes papa to sign the pledge! Now, let's go and tell mamma."

A young man went up one evening and signed the pledge. As he was turning away, a young woman, with a child in her arms, made her way through the crowd; holding the little one with one hand, she threw her arm about the neck of the young man, and kissed him with rapture, while her eyes filled with tears of joy. It was

her husband. The young couple had been separated on account of his intemperate habits. As he walked down the aisle with the little one in his arms and his now reconciled wife with her arm locked in his, he received many congratulations from the people on the resolution which he had taken.

On another occasion a man of middle age, who had been urged to sign the pledge, had declined to do so because he had no confidence in his ability to resist temptation. He was a lawyer whose intellect and connections had given promise of a brilliant career when he first commenced to practice. But intemperance had ruined all his worldly prospects. Time and again he had tried to reform ; but he fell before every temptation. He was now a complete wreck of a man, with his fortune all gone, and the prospect of a drunkard's grave before him. When appeals were made to him to take the pledge, he said, "What is the use? I can't keep it. I wish to God I could." "Then with the help of God you can," was the reply. But he did not sign that evening. The next night he came again, and when an opportunity was offered he went forward and signed the pledge, and turned around to address the people. He said, "I believe it is the will of God that I shall be saved. I feel strong to-night, but not in my own strength. I have prayed to-day to the source of strength—the Mighty One—and I feel that He has heard my prayer. God alone can

save the drunkard. I believe He will save me from my awful propensity to get drunk. With God's help I mean to keep the pledge I have taken to-night." Three years afterward, when the old year had given place to the bright new year of 1878, that man gave an entertainment to a large circle of friends to celebrate the good fortune the years had brought him, and there was no wine on that man's table. He had kept the pledge, and prosperity had come to him.

The great temperance revolution which swept the liquor traffic out of the town of Somerset, Ohio, had a most singular origin. There were two carpenters, named Taylor and Eagle, who had completed a contract, and then gone on a spree to spend their earnings. They went into a saloon kept by a man named Stein, to finish up. Taylor had a blank "Murphy pledge," which a brother, a reformed drunkard of Lancaster, Ohio, had sent to him. Stein, in a jesting manner, said he would give him a dime to sign. Taylor did sign it, and so did Eagle. And then they went out and concluded they would keep their obligation. A few days afterward, Dr. Rickey, of Lancaster, an earnest temperance worker, came to Somerset. Taylor went to him and got eleven copies of the pledge—all he had—and soon afterward came back for more. A quantity was then printed, and as the time seemed propitious, the work was prosecuted by Taylor and his reformed friends with such success that in a

short time every liquor-seller in Somerset was compelled to close up. Stein himself signed the pledge before it was over, and Somerset was thus freed from drunkenness.

It would require the space of a large volume to recount in detail the progress of the temperance work during the years from 1871 to, and including 1877. Nor can even a general view be given, since that would necessarily exclude particular phenomenal results.

It is a remarkable fact, that many old toppers who were supposed to be too weak to be reformed, and too much diseased by long years of indulgence in alcoholic stimulants to resist the desire for liquor, were brought into the reform clubs and became sober men and exemplary church members. In six years many such were converted both to temperance and to the blessed religion of our Lord and Savior, Jesus Christ. And another remarkable thing in connection with this great reform movement is that in no instance has any one, so far as we can ascertain, who professed faith in Christ and relied upon Him for strength to overcome the power of the drink demon, fallen away from his obligations and pledges. Why is this? Why is a man, who professes faith in God, more likely to exercise strength of will than others? Two toppers signed the pledge in a certain Illinois town the same evening in the year 1875. They were born in the same month of the same year, they were both

men of good physique, and there were but four pounds difference in their weight. In temperament there was some difference. One was regarded as strong willed and persevering in purpose; the other as tractable and complaisant, and inclined to be vacillating and easily discouraged. The self-willed man was inclined to be skeptical concerning religion; the other had not considered the subject very much, and did not have very firm convictions one way or the other when the pledge was signed.

Now, these two men were both regarded as having a nice sense of honor when not under the influence of liquor. When they signed the pledge, many said the complaisant man would break it, but all believed the other would keep it. They had been drinking about the same number of years, and much of the time their sprees were taken in the company of each other. So there was no great difference between them in that respect. The genial natured man and the austere man, thus had travelled parallel roads through life. One became a convert to Christianity, made a profession of faith, was baptized and received into the communion of a Christian church. Two years afterward the following report was made of the status of the two men. "Mr. B—— has fallen into evil ways. He broke his pledge in less than three months, and at once plunged into greater excesses than before. He became a complete wreck. Mr. S—— soon after

joined the church, proved to be a consistent member, and in a year after he took the pledge became Worthy Chief of a Good Templar's lodge, and was afterward appointed a deacon in his church. He became a most worthy, prosperous and well respected citizen." And this man, it was thought, would break his pledge!

The incident given above, is one out of more than a hundred similar ones which have come to us well authenticated. Why should one man of recognized force of character, possessed of strong will-power and great tenacity of purpose, whose reason was thoroughly convinced that the continual indulgence in alcoholic stimulation could lead only to degradation, to the loss of fortune, friends and the regards of his own family—why should such a man return to his cups and deliberately choose the way to destruction, while another, possessing none of these high natural gifts of mind, turn about and be saved? There can be but one explanation. The one has received that grace, faith in Christ, which is "the power of God unto salvation to every one that believeth." The salvation of Mr. S—from the drinking habit, and the return of Mr. B—to his customary debaucheries, is a psychological phenomenon which, it is our belief, cannot be explained upon the ordinary physiological grounds. It is an evidence of the power of the grace of God in the human soul to overcome the wiles of the Wicked One.

The history of the temperance revival which commenced in 1871, is full of instances of old topers who had been for years the absolute slaves of the debasing appetite for strong drink, suddenly breaking away and becoming sober men and active Christian workers. And alas! that it should be so; there are other instances in which strong-willed men tried, without an appeal to the Omnipotent Helper, and failed. Murphy and Reynolds, and hundreds of others of the most active of the temperance leaders of the movement, acknowledge that it was through the grace of God that they were enabled to conquer their evil propensity.

It is here that the Reform movement was so strong from the beginning. It was based on religious faith; it was prosecuted with the end in view of rescuing men from temporal degradation and eternal damnation; and the appeal to the higher elements in human nature, with the assertion of God's prerogatives over his creatures, were productive of results which astonished the leaders themselves and confounded the world.

The movement from its inception was essentially a gospel temperance movement. The Lord of Heaven was appealed to, as the source from whence cometh help; a mighty cry ascended to the throne; Omnipotence sent forth His influence, and man was conquered.

The Christmas season of 1877 dawned happily for the people of a town in Illinois. The great

temperance wave which had rolled irresistibly over the Middle and Western States, had "struck" the place sometime before. The citizens, who had caused so much disquiet and anxiety in other days, by their indulgence in reason destroying liquors, had been forced to see the error of their ways, and those who had been like the poor demented man who lived among the tombs, tearing his garments and wounding himself, were now "clothed and in their right mind." One of the number had for years and years stood behind a counter and dealt out death-dealing potions to all who demanded them. Now this man had closed the place where he had so long carried on the iniquitous traffic, had assumed the badge of temperance, and was battling earnestly and zealously in the cause. And there was another citizen, who had been a man of promise and prominence. He had stood among the law givers of the state, he had occupied a seat in the council-hall of the wise; but he had fallen. A wife who was true and devoted had been driven to distraction by his neglect and drunken abuse. His means had been squandered; his character had been blighted and he had gone through the gradations of a moderate drinker and an occasional drunkard on to the condition of an habitual sot. Friends he had once possessed, but they had deserted him; he had sunk low in the scale of degradation, and, for a long time, had been a friendless wretch, haunting the very dens in which his ruin had been effected;

despised by the very men who had taken his money and blasted the happiness of his family.

But the Christmas of 1877 found this man erect—found him asserting his manhood. He had encountered the temperance wave, and had been borne to the shores of deliverance. The talents with which God had blessed him, for months had been employed in warning others of the existence of the deep, bitter pools into which he had fallen. The powerful appeals which he made, based upon his own sad experience, were effectual in recalling others who were travelling down the road to perdition, and he won many to the cause of honor and morality. And there were dozens of others who had not played so important a role in the drama of life, but who, nevertheless, had suffered just as deeply from the cruel mockeries of the drink demon, who were reclaimed and now stood forth in the forefront of the battle against the accursed enemy. These were all in their right mind now. The drinkers having become grave and sober men, the occupation of the whisky venders was gone, and the last saloon in the place had been closed several weeks before Christmas. So there were no drinking bouts and no drunkards on the streets of that once liquor-cursed town, on the anniversary of the birth of the world's Redeemer. It was a marvelous thing to see the old toppers soberly plodding to their homes on Christmas eve, loaded with well filled baskets of the good

things of life for their families. And an old temperance advocate, who had passed the allotted three score and ten years, beholding these things in a place once noted for the scenes of drunken revelry always certain to be indulged in at Christmas-tide, in the fullness of his heart exclaimed—"Now I am ready to die! That for which I have labored and prayed has come about. And now that I have beheld this marvelous event, Lord, let thy servant depart in peace."

During the entire holiday season there was not a single drunken man seen on the streets.

And every one was happy. Presents were sent and visits were made, and the smiles of wives and sisters and mothers were more frequent and more joyous than ever noticed before, for that town had been a stronghold of the demon in the years gone by. Alcohol had been banished, only a few short weeks before, it is true, and behold the dawn of a golden morn of peace and joy. Does temperance do any harm? Is unhappiness the outgrowth of sobriety? The people of that place think not.

One of the most potent arguments in favor of total abstinence is found in the comparison instituted between cities and towns where liquors are sold and where they are not. The facts are so plain, and so easy to be verified, that advocates of dram-selling, when pressed to the wall by such irrefragible evidence of the superior character of the people in temperance towns, are

accustomed to answer something after this style: "Yes, but such towns can't grow. You see the people are so full of fanaticism and bigotry, so narrow-minded and exclusive, that men of spirit will not go near them. They are a community by themselves, and there is neither generosity, sympathy nor charity among them. They are like the Pharisees of old so roundly denounced by Jesus Christ; they are whited sepulchers." Now, it is easy to denounce, but difficult to reason against facts. It is not excessively difficult for one man to say of another, he does not believe what he teaches—in other words, he is a hypocrite. But there is an infallible rule by which all human actions may be tested. "By their deeds you shall know them." In some counties in Maine and Vermont, where the sale of intoxicating liquors is rigidly prohibited by law and the laws vigorously enforced, jails have been left without an occupant for years at a time; the costs for criminal prosecutions have been nothing, and the taxes have been reduced, while the wealth of the people has been steadily increasing.

A local newspaper in the first month of the year 1878, thus characterizes the situation of affairs in one little city: "The Mayor and Marshal have ample time to attend to their private affairs now. Last week there was not a drunk; not a knock down; not a nuisance; not a case of petit larceny nor misdemeanor of any kind. This

state of affairs is an anomaly in the history of our city. It is all chargeable to the closing of the dramshops through the success of the Ribbon Movement."

And is this achievement nothing? Is it a small thing, if society is so regulated that there is no occasion for a resort to the criminal law? Then the temperance movement accomplished much good. The great uprising in favor of total abstinence resulted in many hundred thousand signing the pledge. Of these, thousands upon thousands were permanently rescued from the degradation of drunkards. Is that a small matter? Who is so bold as to declare that a low, reeking, sottish drunkard is just as useful a member of society as a sober man? It is absurd. A man spends hundreds of dollars with a saloon keeper, and when his money is gone he is kicked out.

CHAPTER XXVI.

MONSTER MEETINGS IN MANY PLACES.

One of the most striking features of the great uprising against intemperance which commenced in 1872, was the immense number of people who gathered at the meetings. As we have had occasion to remark before, the people in Salem, Waltham, Gloucester, Haverhill, Marblehead and other places in Massachusetts, at the very beginning of the movement turned out *en masse* and were gathered into the folds of the temperance clubs and leagues. It was marvelous in the sight of all the people. And the movement travelled west and the same phenomena appeared. In every town vast crowds came from the surrounding country. Many went from mere curiosity, some from a sincere desire to be benefited, but not a few went into the meetings to deride the efforts of the temperance workers. Some believed that the work would end in an infringement on their personal liberty, and were conscientiously opposing the onward sweep of the temperance wave. So, Paul, "in all good conscience," opposed the doctrines of Christ. These

people who went to deride and discourage were not unfrequently struck with conviction themselves and became the foremost leaders in the movement. God's ways are not man's ways; the counsels of the wicked were brought to naught, and the temperance tide rolled on, gathering force and irresistible power as it swept from the east to the west.

Back of the appearance of things, there was a reason for this wonderful movement. What was that reason? A settled conviction in the minds of men, that the use of intoxicating liquors was an unmitigated evil; that the traffic in it was the curse of the country and the crime of the age. The ensnared drunkards, whose will power can no longer save them, are not all enemies of the principles of temperance. Dr. Henry A. Reynolds, while a sottish drunkard, invariably voted for prohibition. Drunk or sober, he always went to the polling place and cast a vote in favor of prohibiting the liquor traffic. Those who drink know, better than any other people, the fearful evil wrought by intoxicating drinks. Intemperance is perhaps more disastrous than drunkenness. They are two very different things. Cardinal Manning, who is one of the Vice Presidents of the United Kingdom Alliance—the temperance political party of Great Britain, of which Sir Wilfrid Lawson, Sir W. C. Trevelyan and Hon. John Crossley may be regarded as leaders—in a letter to a gentleman of Dublin draws such a

distinction between intemperance and drunkenness that we cannot forbear to make a quotation from it here. He says:

I do not think it enough to try to check drunkenness, unless we try to check intemperance. These two things are distinct, and need distinct treatment. There is a great deal of intemperance which never betrays itself in drunkenness. To the upper classes, worldly respect, fear of shame and other motives keep men and women within the line beyond which they would be detected; but they wreck themselves by the use of wine and other stimulants. Half the misery of homes arising from bad temper, sloth, squandering, selfishness, debt, and neglect of duty, is caused by indulgence in wine and the like. The sure and best cure is to bring up children in simple habits, and to guard them against acquiring the liking of intoxicating drinks. When the liking for the taste is acquired, the temptation is at once in existence. Common sense, as well as faith, says: Train up children not to know the taste and they will not be tempted. I urge this on parents wherever I can, and I have before me many happy homes, in which children have grown up without so much as having tasted anything but water. They will be the sober fathers and mothers of the next generation. If the fathers and mothers of to-day had been so trained, we should not now have before us so many unhappy homes and outcast children. There is no need of adding that self-indulgence in drink clouds the conscience and all the powers of spiritual life.

Here we have the testimony of one of the most eminent prelates in the Church of Rome, taking

an active interest in the temperance work; and, what is more, he believes in political—that is legislative—action to suppress the traffic. This is certainly an advanced position for a Prince of the Roman Catholic Church to assume.

But the conviction which he expresses had been reached by thousands, nay hundreds of thousands of people in America. Drunkenness was common, and intemperance, as characterized by Cardinal Manning, was still more prevalent. And the smothered consciences of thousands of moderate drinkers were ready to prompt to action against the great wrong at the very first opportunity.

So when the reform movement came, the men who were intemperate and the men who were drunkards, with a full sense of the dreadful character of the curse of intemperance and the crime of drunkenness, were ready to place themselves in a position where they would have moral support given them in social organizations where each could sympathize with the other. This is why the reform movement has called together such vast numbers on every occasion of a temperance meeting, whether in Maine or Massachusetts, Illinois or Montana. Temperance lecturers did not want for an audience at any time. The people came together; what was in the mind of one intemperate or drinking man was in the mind of all—namely: that it was better to stop, “to put on the brakes;”

thus psychological relations and sympathies were established, and hence the result.

It will be necessary to give some striking examples of the popular uprising in some of the centers of population in order to give our readers an idea of the character of the work accomplished. Whole cities and towns were converted to the temperance cause within a few days. The work once commenced in a place went steadily forward for years. In 1875 Francis Murphy commenced the work in Pittsburgh. In a brief time many thousands of names were signed to the pledge. Prophets of evil predicted that it "wouldn't last long;" that all interest would "soon die out," and the Pittsburghers return to their old ways. But did the movement cease with the departure of Mr. Murphy? Not at all. In 1876 it was active; in 1877 the temperance work was prosecuted with unabated vigor; and after the middle of January, 1878, the daily papers thus report the progress of the work there:

"The all-day meeting of the Old-Home Christian Temperance Union, held in the Central Presbyterian church on Smithfield street, was largely attended. The meeting commenced at ten o'clock in the morning, with Dr. James Orr in the chair. He was relieved at the end of an hour by Captain Shanafelt, who was followed by Messrs. Protzman, Dunn, Elliott, Jones and Gay, each in turn presiding until six o'clock.

Each leader introduced a list of speakers, who were well received, While the "boys" were running the meeting up stairs in the body of the church, the ladies of the old guard of the "old home" were busy preparing the edibles which had been contributed by a number of citizens. Dinner was announced at one o'clock, one hundred persons were admitted at a time, until over one thousand men, women and children were fed. During the meeting over two hundred signatures were obtained to the pledge. At six o'clock an intermission of one hour was taken. At seven o'clock the audience was again called to order by Dr. James Orr, and after the reading of a scripture lesson by Capt. Shanafelt and prayer by Mr. Smith of the Central church, Messrs. Elliott, McCann, Brown, Shanafelt, Riley and Jones addressed the audience, which filled the church to overflowing. The two last meetings held by the Old-Home Union afford much encouragement, to the Murphyites to push forward the work in this city during 1878 with renewed vigor."

The methods adopted in the West were simple and efficient. The history of the inception, culmination and triumph of the movement in one of the smaller cities or towns is the history of the movement in all similarly situated places. In the town of Mount Pleasant, Kansas, the whole male population, numbering some hundreds, surrendered on the first evening and signed the pledge.

In order that a better idea may be had of the character of the revival meetings in the rural villages and interior cities, we will now proceed to describe the conquest of Virden, Illinois, as a sample.

The Royal Purple movement opened there on a Thursday night in the Methodist church. The house was thronged to its fullest capacity by an attentive audience, which, though showing some lukewarmness in the early part of the evening, paid careful, and at times rapt attention to Mr. Campbell's "talk." It is proper to call Mr. Campbell's effort a talk, for this, and not staid and formal lectures and sermons, seemed to be the means endued with the most weighty influence for good.

After an hour or more devoted to talk, during which some tearful eyes were seen, the pledge was read and a call made for signers. The audience at first was slow,—each waiting for his neighbor to start—and for a moment the speaker's heart was heavy with doubt as to the success of the cause there. But the tide, though slow, started, and for a time it seemed that the whole audience was moving up. During the time devoted to signing the pledge and receiving the decoration of the Purple Ribbon, the audience was favored with excellent singing, led by Rev. Mr. Pilcher, from Girard. Prominent among the songs was "Hold the Fort." The audience and the whole community felt heartily thankful to

Rev. Mr. Pilcher for the splendid impetus he gave the opening meeting there by his musical help.

Before calling for signers, Mr. Campbell said an audience like that ought to furnish two hundred signers at once. Few present expected to see his hopes fully gratified, but the tide moved on and on until three hundred and eight names were inscribed on the rolls, and three hundred and eight purple badges were pinned on by young ladies of the committee on pledges and badges. Was not this pretty good for the first night? But men said that the permanent good would not be commensurate with the magnitude of the movement, but that probably some permanent good would be done. But the thought came: If one man is rescued from a downward road leading to degradation and ending in an unhonored grave,—if one man is sent home to his wife and children with the constant light of reason in his eye and his manliness and self respect restored, who shall say that all that the community could do did not meet an ample fruitage and reward.

Saturday evening the doors of the church were again thrown open, and a mighty throng gathered, many of whom went to see about returning to the path of sobriety and respectability; and, as usual, many to laugh and jeer.

The first speaker, Rev. T. F. Borchers, spoke half an hour, directing his very pertinent and truthful appeal mainly to young men and young

women; to young men who are being led off by appetite or associations into the path which is strewn all down the fruitful ages with the ruins of manly lives and the wrecks of sacred homes; and to the young women who have so much power, if wisely and faithfully used, to hold their footsteps steadfast in the sunlit road where bloom perennially the flowers of social faith, household peace and self-respect, without which no man is safe.

Mr. Campbell followed with a "talk" which, if not eloquent, was powerfully earnest, and struck a key note in temperance reform. He spoke to "moderate drinkers"—to men who are toying with an evil which they see every day is degrading other men's lives and clouding with midnight despair other men's homes. People are too ready to assail old, bloated, disfigured rum sots. But these moderate drinkers, these respectable men, in churches and out, who are setting an example that is daily death to other men around—these are they who everywhere stand in the way of successful reform, and in the way of personal and municipal control of this matter.

And moderate drinkers who feel so safe and secure in their strength and self-control, were called upon to reflect that all these ruined characters and degraded lives—sunk in drunkenness—were once moderate drinkers—that they were all recruited from their ranks?

There were men who listened to Mr. Campbell's

words that night, and went away ridiculing his advice and admiring their own self control in a "moderately evil course," who, in all probability, will one day look up out of the depths and realize that they too were drafted from the army of moderate reserves into the bottom ranks of the uncontrollably ruined,—drafted by the same fateful spell that drew thither all the other sorts whom they scorn. The result was 129 names added that night.

The children's meeting on Saturday afternoon was fully attended, and Mr. Campbell gave them an earnest simple talk adapted to their understanding, after which 83 were decorated with the purple badge.

Monday night the house was packed to its fullest capacity, and after ten minutes remarks by B. Cowen, Mr. Campbell said he would give a sketch of the history of the wasted years of his life.

Oh, that simple, earnest, sad, melancholy recital! Oh, that manly, strong, kind, heartfelt and Christly appeal to young men to avoid the ways and temptations that led him into this rushing whirlpool of pain and remorse and touching memories that we know no lapse of well-spent years can ever obliterate!

The vast audience listened with the finest attention to the—eloquent talk, shall we say? Yes, but it was not the eloquence of embellished oratory, but of earnest appeal—as of one who had

been down into the depths and would warn others.

The result of the day's, or rather evening's, work at Virden was the signatures of seven hundred persons attached to the pledge. And the work went on until the town was free from drunkenness, if not from intemperance—which, though it assumes to be more respectable, is yet a more formidable foe to morality than sottishness. Such were the victories at Virden, and victories like it have gladdened the hearts of temperance men and women in a thousand towns and cities since the reform movement commenced.

At Sedalia, Missouri, a city of 8,000 or 10,000 inhabitants, a temperance revival was inaugurated early in the year 1877. The meetings were attended by vast crowds, and the enthusiasm was very great. The Rev. Mr. Pierce was foremost in leading this uprising in its inception. But he was soon joined by others. Among those who early came to the front and labored earnestly and successfully in the cause at Sedalia, was Major W. Y. Pemberton, who was Assistant Secretary of the State Senate. Major Pemberton possessed considerable ability as a speaker and delivered a number of addresses which produced telling effects upon the people. Hundreds were induced to sign the pledge and declare their independence of the tyrant appetites which had long held them in bondage. The work accom-

plished at Sedalia was truly remarkable. That place had long been noted for the number of its drinking saloons and the extent to which intemperate habits prevailed among its people. The whisky power was almost overthrown there during the latter part of the year 1877.

At Lebanon, the seat of justice of Laclede County, Missouri, the temperance cause was wonderfully successful. The meetings were attended by hundreds, and the dram-selling interests suffered an overwhelming defeat.

Steelville, a pleasant village, the seat of justice of Crawford county, Missouri, and Salem, the capital of the adjoining county of Dent, both in South Missouri, and situated in the iron-mining region, were early affected by the mighty temperance wave which had swept over so vast a region of our country. At these places fortunately there were men of warm hearts and cultivated intellects to take up the war cry against the evils of dram-drinking. At Steelville, before the close of the year 1877, the last saloon succumbed. There were no patrons of the bar, and the dram-shop keeper, yielding to an inexorable necessity, closed his place. All the druggists had become temperance men, and Steelville was about the last place a "jolly toper" would willingly seek.

The movement spread through Crawford, Dent and Phelps counties, and at the close of the year 1877, it was estimated that more than two thirds

of the inhabitants of those counties were pledged to total abstinence, and enrolled in temperance organizations.

A largely attended Good Templars' convention was held at Steelville just before Christmas, and public meetings, attended by immense throngs of people, were held in the evenings. These meetings were addressed by the ministers of the place and by others. Among those who delivered able speeches were Hon. S. H. Sherlock of Salem, Dr. Robert Watson of Paducah, Kentucky, and Dr. J. E. Thompson, also of Salem. The address of the last named, who is a prominent physician of Southern Missouri, is so favorable a specimen of the character of the speeches of the talented Western temperance workers that an apology for giving somewhat lengthy extracts is deemed unnecessary. The following may be regarded as strong language to come from a Missouri temperance orator:

Apply the law of equality in values to the liquor traffic and let us see the result.

The vender takes a benefit—money—from his customer : this is undeniable.

But what does he give in return? This inequality in traffic—this avarice—which induces man to sell a violent poison to his fellow men as a daily beverage, opens a flood-gate to all species of vice and dishonesty.

The ordinary gains derived from a legitimate traffic in distilled and fermented liquors, fail to satisfy—fail to satiate the hell-thirst for money within the breast of the dealer ; therefore, he

calls in jaundiced-eyed *fraud* to complete the dirty work ; and where the largest benefit lies, there the work begins.

The distiller begins by robbing the government of its revenue ; the rectifier continues these high-handed frauds in their vile decoctions ; while the retail dealers both cheat and poison their customers with these abominable mixtures ; thus adding crime to dishonesty, they trample under foot every principle of morality and evade and openly violate the plain statutes of the state.

We ask again, what does the vender of intoxicating drinks give his customers in return ?

That which contributes to his customer's health or happiness ; to his social or moral improvement ; to the fertility of his farm ; to the prosperity of his business or profession ; or to the peace and comfort of his family ?

Has the farmer more acres of land, or are they better cultivated for his patronage of the spirit vender ? Has the day laborer more certainty of employment, or has he more dollars for six days' work for his patronage of "the doggery ?" Has the mechanic more contracts, and are they conducted with more physical energy and greater mechanical skill and larger profits for his patronage of the dram-seller ? Has the attorney more and richer clients, and does he conduct their cause with more tact and greater legal ability for his patronage of the fashionable bar-room ? Has the physician more patients able to pay remunerative fees, or does he treat their ailments with better success and greater skill for his patronage of the drug-store sample rooms ? Has the merchant larger sales and greater profits, or does he please and accommodate his customers the better for his after-business hours' debauchery in the

ionable drinking saloons? Can all classes of business men boast of a better credit, a larger custom, or more money in bank for their patronage of the liquor-traffic? Can the wife boast of a more sumptuous and happy home, because of her husband's patronage of the alcohol vender? Can the minister boast of a more liberal and devout congregation because of their frequenting the beer garden? Can our universities and schools boast of more orderly and attentive classes, or of a more rapid intellectual growth of its students because of their Sunday dissipation at fashionable drinking resorts? Can our towns and cities boast of more order, greater security, a greater amount of moral and intellectual worth, greater industry, more enterprise, wealth and honor, because of the existence of drinking houses within their limits and their liberal patronage by their population? Can a state boast of more patriotism, more honor, virtue and frugality, more domestic tranquility and Christian philanthropy, more moral and intellectual culture and greater security to life, limb, property and reputation, greater agricultural prosperity and internal development, greater material wealth and commercial advantages, a greater number of churches, school-houses, colleges and charitable institutions, more humane laws and a swifter administration of justice, or a greater abhorrence of crime, idleness, debauchery, ignorance, disorder and every species of vice, because of the number and wealth of her liquor dealers, and the freedom with which they are upheld and patronized by all classes of her citizens?

Can the politicians boast of a more substantial popularity and influence, greater wisdom, more honesty and love of country, because of their

patronage of the rum-seller, or because of their herding voters by hundreds into crowds of revelers by gorging and debauching them with intoxicating drinks? Ask the inebriate what he has gained by the liquor traffic? His impaired constitution and social degradation shall testify. Ask his habitation? Its fallen chimney and rag-stuffed windows shall answer. Ask his acres of land what they have gained by the liquor traffic? Its shackling, empty granaries, dilapidated fences and weed-grown fields shall give evidence. Ask his mechanical trade what it has gained? Its rusty tools and silent anvils shall furnish testimony. Ask his mercantile business what it has gained by the liquor trade? Its idle counters, worthless assets and protested drafts shall testify. Ask his law and medical office what they have gained? Their dusty, forsaken libraries, valueless bills and notes, empty bottles, unfilled desks and sheriff's executions shall proclaim the truth.

Ask his school or college what they have gained by the liquor business? Their deserted halls, dilapidated walls, vacant professors' chairs, corrupted morals and skeptical students shall furnish the melancholy reply. Ask his incorporated town or city what they have gained by fostering the liquor trade? Their midnight brawls, street fights, brutal husbands, inconstant wives, broken sidewalks, empty churches, unattended schools, unwise heads, weak and seared consciences, moneyless purses, broken hearts, wretched women and starving children, crowded jails, thronged courts, busy lawyers, industrious sheriffs, high taxation and congregations of paupers, shall wail forth the only answer that can be given—the result of the curse of alcohol.

Ask his state, what she has gained by protecting the liquor traffic? Her high rate of taxation; her inefficient officials; her over-populated penitentiaries and asylums; her impoverished treasury and enormous public debt; her depreciated bonds and failing credit; her bad legislation and weak-handed justice; her thriftless, besotted, ignorant, immoral and skeptical people shall testify! Great God! what a catalogue of benefits!

The above illustrates in some degree the rugged force characteristic of the western temperance advocate. Dr. Thompson has had large experience as a practicing physician. In that experience he has learned much of the sufferings entailed upon innumerable families by the liquor traffic, and he speaks with no little feeling of the horrible nature of the business. But his speeches are not all argument. He fully illustrates his position by instances which have fallen under his own observation. We give two of the stories he tells of the results flowing from the trade in liquors, because of their truth and pertinency to the subject which they so pathetically illustrate.

A man in Arkansas who had been a planter, and who had lived at his ease, if not in affluence, drank till all his substance was gone and he became an abandoned sot. His four little children were left entirely to their mother's care, and her poor heart was often broken by their cries for bread.

She arose one January morning, leaving them asleep upon the floor where they had laid around her during the night, huddled together for mutual warmth, scarcely half covered with a few

old blankets and rags. While she was carding cotton to earn food with which to satisfy their hunger, one of them awoke, crying piteously for something to eat. The noise of the first awoke the second, and soon all four were around her begging for what she could not give them. This heart-rending scene continued for some time, when a neighboring lady, for whom she had done some spinning, sent her a bushel of corn. She gave the grain to her husband and requested him to carry it to a mill only half a mile distant, and waited anxiously for his return. Grown keener now at the thought of food, the dear little ones became more clamorous than ever, and torturing cries for bread tore asunder that poor mother's heart. Two long hours elapsed, and the father had not returned. "What can be the reason?" asked the mother in her anxiety. A dreadful suspicion rushed through her brain. There was a "doggery" near by the mill. She hastened after him with an aching heart. And lo! there he came reeling homeward with a jug full of whisky, instead of the meal. The keeper of the doggery had robbed him of his childrens' bread! That drunken spree brought on a violent attack of pneumonia, and the man died, lost his soul, and left his wife and children beggars upon the community. And all this was the outgrowth of the liquor traffic.

A few years later, on a cold December day, a man seventy-six years old, accompanied by his little grandson nine years of age, came to town to sell some hogs. Long before night the old man became quite drunk, when the little boy began pleading with his grandfather to get their horses and return home. But no, "I'll go presently, sonny," replied the old man, still drinking

glass after glass at the bar of the saloon. Night came on with sleet and cold. The bar-keeper closed his place and left the old man and boy to care for themselves, or rather the faithful grandson to care for his beloved grandpapa. Early next morning the old man and boy were found closely huddled together on the sleety ground near where their horses were tied in the outskirts of town. The old man was dead—frozen to death!—while the faithful little boy, though alive, was frozen so badly that both feet had to be amputated in order to save his life. *The work of the rum-seller!*

Dr. Thompson is also capable of employing genuine pathos in dealing with this hateful subject. His description of the horrors of *delirium tremens* is truly harrowing—though a simple statement of what he has seen and heard while watching by the bedside of a rum-ruined patient. We have space to give but a single extract more:

Many a Jacob has been bereft of his Joseph and his Benjamin, bringing down the gray hairs of the aged in sorrow to the tomb. And the sunny hopes of gifted and aspiring youth have been obscured by the blackness of darkness forever.

Look abroad over the earth, and what do you behold? Hearts crushed and bleeding; honest laborers stripped of the last hard earned dollar; widows and orphans turned out penniless, shelterless upon the cold, cold charities of the world; the virtuous and respectable despoiled of a stainless reputation and covered with a cloud of infamy, and men by the myriads wearing the image of their God, murdered, soul and body, on the

high road to immortality! Cast your eyes over this reeking Aceldama: and as you behold, once more let me whisper—nay, let me speak in a tone that shall wake the echoes of the mountains: *All this is the work of the liquor traffic.*

Thus the work went on. Not one but hundreds of men, such as Dr. Thompson, all over the west, came to the front and speedily proved how valuable they could be in advancing the cause. At St. Joseph, Hannibal, Liberty, Louisiana, California, Carthage, Joplin, Cape Girardeau and numerous other places in Missouri the occasion never lagged for the want a man to come forward as a leader.

Jefferson City, the capital of the commonwealth, with a population of about 6,000, boasted its fifty saloons. Being the seat of government, there was much inebriation, not only among strangers in the city temporarily, but among the citizens. In the town of Chamois, about 20 miles away, resided Hon. W. J. Knott, an ex-member of the legislature, and well known throughout the state. Mr. Knott had been long a temperance man, and a believer in the possibility of fallen men being restored to respectability among their fellows. He had hope, too, for the state capital. In Jefferson City also resided a gentleman, well known and well liked by hundreds of men throughout the state, who knew what it was to be the victim of alcohol. He had suffered himself from the fatal cup. Mr. Knott resolved to attempt something for the state

capital. He was seconded in that resolution by Tennie Mathews, the gentleman above alluded to, who had meanwhile reformed. They opened their campaign. The circumstances all seemed rather against them at first. But the ministers came to their help. Some of the churches were opened to them, and in less than three days a large club was organized. In one week afterward, a leading saloon-keeper there wrote to a friend in St. Louis, "The Murphyites threaten to take the town. Our business is almost ruined." Several hundred took the pledge, and the work at Jefferson City was exceedingly gratifying to the friends of temperance.

And so the great meetings in favor of temperance continued in many places. In the east and in the west, mass-meetings were held, and the gospel of temperance was thundered into all ears.

CHAPTER XXVII.

EMINENT WOMEN IN THE CAUSE OF REFORM.

THE Women's Temperance Crusade was a spontaneous impulse of the mothers, wives and daughters of the land to make war upon a traffic which was ruining their sons, husbands and brothers. In point of time it came upon the country after Osgood and Murphy had commenced the work of organizing reform clubs. The conflict which they engaged in was brief but exciting, and crowned with many glorious victories. But, whatever may have been the provocation, however pure and lofty the motives which actuated them, judicious minds could not be brought to the point of fully endorsing the methods to which they had resorted in order to accomplish their object. What could they do then? Organize for earnest and persistent effort in a way less objectionable to the popular sentiment. There was "Mother" Stewart, Mrs. Thompson, Mrs. Annie Wittenmeyer, Mrs. Burt, Miss Frances E. Willard and scores of others whose souls were made heavy by the devastations of the drink demon. Could those noble

women furl the banner of resistance? Could they fold their hands, sit down, and remain quiet while the engulfing tides of sin and shame continued to roll over the land? Could they look abroad and see the ruin of homes, hear the cries of distress, and behold their sorrow-stricken sisters plunged into the deepest pits of despair unmoved? No. Such a life of inaction to such spirits would have been torture unendurable to them. Is it not written of woman, "She stretcheth out her hand to the poor, yea she reacheth forth her hand to the needy. She openeth her mouth with wisdom; and in her tongue is the law of kindness?" And again it is said, "Strength and honor are her clothing; and she shall rejoice in time to come." Nor will it do to forget that woman's devotion enchaineth her last to the Mount of Suffering, and brought her first to the sepulcher of the crucified Redeemer.

The first intimation of a Women's Christian Temperance Union was given out during the Sunday School Convention at Chautauqua Lake, in the summer of 1874. Several earnest temperance meetings were held there, an interest was awakened, and some of the chief women talked the matter over. A committee on organization was appointed, and a call was issued for the assembling of a Women's Christian Temperance Convention at Cleveland, Ohio. November 18th, 1874.

"The Committee of Organization" was com-

posed of Mrs. Dr. Ganse, then of Philadelphia; Mrs. E. J. Knowles, Newark, N. J.; Mrs. Mattie McClellan Brown, Alliance, Ohio; Mrs. Dr. Steele, Appleton, Wisconsin; Mrs. W. D. Barnett, Hiawatha, Kansas; Miss Aurette Hoyt, Indianapolis, Indiana; Mrs. Jennie F. Willing, Bloomington, Illinois; Mrs. Ingham Stanton, Le Roy, N. Y.; Mrs. Frances Crooks, Baltimore, Maryland, and Miss Emma James, Oakland, California; Mrs. Jennie F. Willing of Bloomington, Illinois, was placed at the head of this committee and Emily Huntington Miller was made secretary.

The convention at Cleveland was continued during three days, and was attended by delegates representing sixteen states. Mrs. Annie Wittenmeyer, of Philadelphia, was elected President of the Women's Christian Temperance Union, which was organized at that convention; and Miss Frances E. Willard, of Chicago, was made Corresponding Secretary; Mrs. Mary E. Johnson, of Brooklyn, Recording Secretary; Mary E. Ingham, of Cleveland, Treasurer; with one Vice-President from each of the states represented in the convention.

The first formal declaration made by this body was not uncertain in its meaning. In it they recognized the fact "that as our cause is and is to be combated by mighty, determined and relentless forces, we will, trusting in Him who is the Prince of Peace, meet argument with argument, misjudgment with patience, denunciation with

kindness, and all our difficulties and dangers with prayer."

The spirit which animated the members of that convention is exhibited in the following language employed by a prominent member and delivered during its sitting:

Woman is ordained to lead the van-guard of this great movement until the American public is borne across the abysmal transition from the superstitious notions that "alcohol is food," to the scientific fact that alcohol is poison; from the pusillanimous concession that "intemperance is a great evil," to the responsible conviction that the liquor-traffic is a crime.

The women having thus organized themselves, proceeded to consolidate their strength and establish a medium of intercommunication between the active workers in the different states. The *Women's Temperance Union* was established as a monthly in Philadelphia, with Mrs. Annie Wittenmeyer as editor, and Miss Willard and Mrs. Johnson as associate editors. They also published a small book, entitled "Hints and Helps," which contained valuable matter for the workers in the field.

The Centennial Exposition and the International Temperance Conference were occasions which brought into prominence the valuable aid to the cause of temperance rendered by the women.

That was a sort of temperance jubilee at Philadelphia in 1876, when workers in the cause from nearly every civilized country from under the

sun gathered to our National celebration, and exchanged views and greetings. It was a love-feast of the cold water host. Catholic, Protestant and Greek church temperance workers, and men of no church connections of any sort, all congregated in a friendly manner in Fairmount Park. The Roman Catholic Total Abstinence Union erected a magnificent cold water fountain on the grounds, which is well presented in a cut in this volume. The Sons of Temperance erected another, and all the temperance societies in Europe, America, Oceanica and Asia were represented at the International Temperance Conference, either by personal delegates or by correspondence. In the work of getting up this great convocation which has been productive of such splendid results, the women were conspicuously active.

Among the prominent workers of the Women's Christian Temperance Union there are some who are entitled to more than a passing mention in these pages. Of Miss Frances E. Willard, of Chicago, we have had frequent occasion to speak. So also of Mrs. Livermore, Mrs. Mary C. Burt, Mrs. Annie Wittenmeyer and many others. Among western women temperance advocates there are many noble women, who, by their abundant good works, are ennobling their sex.

Mrs. Louisa F. Rounds, of Chicago, Illinois, who was Assistant Corresponding Secretary of the Women's National Christian Temperance

Union in 1877, and also Corresponding Secretary of the Chicago Union for several years, where she had daily supervision of the work, is a woman of great executive ability, of devoted piety and a very effective speaker. Perhaps, aside from her power over an audience for which she is peculiarly fitted, her chief characteristic is common sense, a rare but most needed quality. Her ancestral line runs back to John Alden of the Mayflower, and the pure blood of the Puritan flows in her veins.

Born at the east, she became a teacher at 15 years of age, and after three years of successful work, a student at Gouverneur Wesleyan Seminary; there teaching until her marriage, when she came to Chicago to reside. Till the Crusade she gave her entire leisure time to the church and private mission work. For two years she was engaged in foreign mission work, and was one of the fifty brave women who in the early Crusade days visited the Common Council of Chicago with a petition asking that body not to repeal the Sunday liquor law, and the country knows too well the treatment they received from the mob. She has visited saloons, distributed tracts and spoken before large audiences east and west; spent six months in Colorado, where she was the instrument of securing the election of an anti-license ticket at Colorado Springs. Thousands have signed the pledge for her. She has been greatly blest in her work in Farwell Hall



MISS FRANCES E. WILLARD.

and other places in Chicago, and in the homes of those made wretched by drink. She prays daily, "Dear Lord, make the most and best thou canst out of me to-day." She has one of the strongest of total abstinence men for her husband, and has his constant encouragement in her work.

Another Christian woman whose praise is in the mouths of thousands is Mrs. Mary A. Woodbridge, of Ravenna, Ohio, who was Assistant Recording Secretary of the Women's National Christian Temperance Union during the year 1877, and re-elected for another term in 1878. Mrs. Woodbridge is a gifted woman whose clear judgment and able speech have made her most valuable in Ohio and elsewhere. She is the daughter of Judge Brayton, of Nantucket, a member of the Massachusetts Legislature when Edward Everett was Governor of that State, long a member of the Ohio Legislature, and author of the bill by which its public institutions are now controlled. Her mother is the sister of Dr. Mitchell, the astronomer, father of Prof. Maria Mitchell, of Vassar College, and she comes naturally by her culture and devotion to the right. Mrs. Woodbridge was educated at Hudson College, Ohio. Her pen has been used publicly and privately in the advocacy of philanthropic and Christian reforms. She has been in the foreign mission work for many years, but her real public life commenced with the Crusade. She has engagements for weeks in advance, speaking each evening on temperance and Sab-

bath mornings on foreign missions. Her husband has become a Christian since she entered the work, and heartily indorses her every effort for the salvation of souls. She is the mother of three children who know and appreciate her. Her own words, "The baptism He has granted me would of itself be a sufficient reward, but the souls saved are an unspeakable joy to me;" show the heart of this devoted woman.

There are some people whose faith is dearer to them than wealth, friends—life itself. To convictions of duty all things must be subordinated. It is true that in these evil days there are few who possess this sublime faith. Among those few it would not be extravagant to name Miss Lucia E. F. Kimball, of Chicago, Illinois, who was General Superintendent of Sunday School work for the Women's National Christian Temperance Union. She is a young lady of most prepossessing manners and attractive face. A New Englander by birth, a graduate of Mount Holyoke Seminary, she came west to take a responsible position in a grammar school in Chicago. She was an enthusiastic and very successful teacher till the removal of the Bible from the public schools, when she at once resigned, feeling unwilling to teach under such circumstances. She had already given much time to literary labors, and, being fond of study, had determined to make this her life work; but, being interested in mission schools and doing much good work among

the poor, especially among the Germans, where she was always gladly welcomed, pity for the little children who suffered so fearfully from the results of intemperance, led her to take up juvenile temperance work with all the warmth of an earnest soul, and the capacity of a cultured mind. She corresponded for years for the *Advance* and for eastern papers; published a well written book entitled "In Memoriam," in memory of her mother, and has performed other literary work. At many of the large temperance gatherings, as at Old Orchard Beach, she has been requested to present the cause, and by her convincing arguments, choice language and persuasive voice, has delighted all who heard her. She has addressed large audiences in the eastern churches with acceptance. So anxious was she that the juvenile work might become a part of the regular Sunday School work—the church and its auxiliaries being the stronghold in this cause—that she met the Sunday School Superintendents of the city of Chicago at their monthly meeting, and presented her plan of having a temperance lesson each quarterly Sunday. It was unanimously adopted, and she was requested to prepare a temperance concert exercise, which was used in the schools most successfully. By the action of the last national convention, State Superintendents of Sunday School work were appointed, Miss Kimball's concert exercise adopted, and she was requested to prepare three others for 1878. She is eminent-

ly fitted to superintend the national work in Sunday Schools.

Mrs. M. B. Hudson, of Detroit, Michigan, is a member of the Women's Temperance Union of the state, and also a leading spirit in the Detroit Union. She is a cultivated, noble woman, whose social and Christian power has been of great benefit to the temperance cause, and whose untiring labors have helped to make Michigan the banner state in this reform, 200,000 having signed the pledge there during the year 1877. She was born in Massachusetts, was a graduate of Oberlin College and a teacher till her marriage with Prof. T. B. Hudson, Professor first of Mathematics, then of Latin and Greek in the same college till his death. He was a thorough reformer, a total abstainer and an earnest literary worker and accurate scholar. Mrs. Hudson's life has been both domestic and public. Though twenty years a widow, she has taught several hours a day until within the past ten years, and has always been earnest in home mission work. With such a father and mother, it is not strange that her two sons are editors, one, of the *Detroit Post and Tribune*, a very talented young man, formerly a member of the Ohio Legislature, and one daughter a teacher. She says, "Mine eyes have seen the coming of the glory of the Lord, in removing one of the frightful curses of our country. I do not despair of living to see the other, if not overthrown, at least so shaken and weakened as

to foreshadow its entire destruction. May God in His mercy hasten the time." Such women make the temperance cause a power in the land.

Mrs. T. B. Corse was President of the Women's Christian Temperance Union of Chicago in 1877, and re-elected to that position again in 1878. She was for years President of the "Foundlings' Home" Association of that city. She is an efficient, devoted woman, of lovely character, purified by suffering, and a sympathy that makes "the whole world kin." She says, "I must work for others to overcome my own sorrows." A member of the church at the age of seventeen years, always a successful teacher in the Sabbath school, her pupils nearly all becoming Christians; President of a Young Ladies' Benevolent Society before she was out of her teens; married to a noble Christian man, a leader in every good cause; after a few brief years in their beautiful home on the banks of the Ohio, seeking Southern Europe with him and their three young boys to save the father's life. She came back a widow, with her young heart crushed, but reconsecrated to the Master's work. The Foundlings' Home had just been opened, though only in an humble way. Mrs. Corse was chosen President, and the work became very dear to her. The institution now has a beautiful home and grounds worth \$50,000, and its organ, *Faith's Record*, has helped many a doubting heart. Called to New York by the painful illness of her youngest son for two

years, she was there at the beginning of the crusade, and, though in the midst of many who scoffed, she believed the work was of God. As soon as she returned to Chicago she entered heartily into the labors of her sisters. Soon after, going one day about noon to Rose Hill to visit the grave of her husband, kissing her young boy with a grateful heart for his recovery, she returned at 6 o'clock to find the blue eyes closed forever, and all her caresses gave back no kiss in return. He had been killed instantly by a careless driver, almost at his own door-step. God emptied her arms that He might fill them with the poor and the desolate. For three years, at the Temperance Reading Room at the "Bethel," the rent of which is given to the Union by that institution, Mrs. Corse held a meeting weekly. During that time about 60,000 different persons have signed the pledge. A good library has been collected, with many papers, and a Christian woman in attendance to talk with the wayward men who come there. Mrs. Corse did everything to make the late national gathering a success, and to give Chicago a pleasant place in the memory of hundreds of women who came together from all parts of the country.

Mrs. D. A. Beale, of Janesville, Wisconsin, is well known throughout that state as an energetic temperance worker. She was once a successful teacher in Chicago. She is known as a woman of great energy, independence of character and

unselfish devotion to the temperance cause. Left a widow without children, she opened her house to some who have needed a mother's love, and cared for them as her own. In the summer of '73 she took the lead in a movement made by the women of Janesville to put down the liquor traffic. The Women's State Temperance Alliance was formed in 1874, largely through her influence. She became its Corresponding Secretary. In 1876 she published a manual and song, both for juvenile temperance organizations; has contributed to temperance and religious journals, both prose and poetry, and is well known in missionary work, having made her first public addresses in such meetings. She has devoted careful study to the temperance question. At first she lectured upon its legal aspect, but finding a great need for education as to the effects of alcohol upon the system, gave this her special attention, and lectures on physiology in a scientific, but most interesting manner, so as to please as well as instruct her audiences. She is thoroughly conversant with her subject, is an indefatigable worker in gospel temperance, Sunday Schools, and among the prisoners in the jails, and is doing a most valuable and effective work.

Mrs. Willis A. Barnes, though still young in years, has accomplished much in behalf of the temperance cause. She is also one of the Chicago band of temperance workers. A Quaker by birth, educated at the Packer Institute,

Brooklyn, accustomed to the best social life of New York, yet always a devoted worker among the colored people and the poor, she has shown how the young and the cultivated can be supremely happy in serving God among the lowly. Accustomed like her lovely mother, Mrs. Alice, to speak in their own church, she has used her gifts for writing and speaking most earnestly and successfully for temperance. Marrying an able young lawyer at the east, a Christian and a total abstinence man, and removing to Chicago as her new home, she has devoted her time, not to society, but to work among the unfortunate. She leads a cheerful life of faith and prayer, and has been the means of leading great numbers to a similar life. She is one of the youngest workers in the temperance work, as well as one of the most efficient.

In England there are very many and efficient temperance workers. Among the best known of the literary advocates of the cause is the gifted Mrs. Sarah C. Hall. This lady has been before the reading public for a great many years, as an author of no mean distinction. Her works of fiction have been uniformly popular. She has written much in favor of the cause of temperance, and her books and essays have had an extensive influence in the United Kingdom. Always elevated and pure in tone, chaste and elegant in style, Mrs. Hall's temperance books have exerted a most healthful influence on public opinion.

Another noted Englishwoman, whose counsels and whose purse have ever been freely given in the interest of temperance, is Mrs. Margaret Lucas, sister of Hon. John Bright, the distinguished British statesman. Mrs. Lucas resides in London, and is connected with most of the temperance movements set on foot by the women of Great Britain. Her widely extended reputation for benevolence and her honorable position in society necessarily imposes upon her much of the burden of leadership. But she has gone forward with a cheerful alacrity worthy of all commendation in the discharge of the duties of offices which conviction had indicated as right.

Mrs. Ellis, an author of popular repute across the ocean, has written much and earnestly in advocacy of the temperance cause. Mrs. Ellis' works have had an extensive sale, and have resulted in great good to thousands of people.

Mrs. C. L. Balfour has performed a noble service to the children of Great Britain by her children's books. She stands in the very front rank as a writer for the young, and is consecrating her brilliant talents to the cause of temperance.

Mrs. Margaret E. Parker, of Dundee, Scotland, first president of the Women's British Temperance Association, an organization similar to the Women's Christian Temperance Union in this country, is deserving of mention in these pages. She was for many years an earnest worker in

behalf of the cause of temperance. It was mainly through her efforts that a convention of women was held at Central Hall, Newcastle-on-Tyne, in the spring of 1876. Mrs. Parker was made president of the convention on the motion of Mrs. Margaret Lucas. Among other noted temperance women who attended that convention were Mrs. Posslethwaite of Stroud; Mrs. Bevington, of Clay Cross, Derbyshire; Miss Richardson, of Bristol; Mrs. Guide, of Tynemouth, and Miss Eliza Wigham, of Edinboro', and Miss Mawson, of Gateshead, who was elected secretary of the association.

Mrs. Woyka, of Glasgow, is one of the temperance women of Great Britain who has worked earnestly and successfully in the cause of temperance in that country.

Mrs. H. Wigham, of Dublin, is one of the representative temperance women of that country. She was vice-president for Ireland and of the British association in 1876, and was continued in office until 1878.

Even in New Zealand and Australia, the women have taken the lead in the temperance movements of those distant lands. And it is well that they should do so. Everywhere in civilization women are peculiarly fitted to carry on the work, and lead in the assault on the curse of intemperance. They are the greatest sufferers on account of the drinking habit, therefore they are deeply interested to do away with liquor drinking and the

liquor traffic. The peculiar organization of modern civilized society guarantees to them more leisure, as a general rule, than men can command, to devote to such work. They have more time to study the nature of the evil, and investigate as to the mode and manner of effecting a removal of it from the society of which they form a part.

Little did the women of the Cleveland convention think that such wonderful results would so soon follow their resolution to lead in the vanguard of the temperance reform. It is a fact, that the Women's Christian Temperance Union is especially the co-worker with the leagues and clubs organized by Murphy, Reynolds and their associates. These Apostles of the temperance cause, and all their disciples throughout the country, when they enter into a town or city to propagate the gospel of temperance, seek first to enlist the interest and secure the coöperation of the Women's Christian Temperance Union. That is easy to do, and thus victory is assured. Who can measure the lengths to which women will go, in a cause they believe just and holy? Who can estimate the force of the influence which they bring to bear in such a movement? They never say surrender, but—

“ Keep pushing ; 'tis wiser
Than sitting aside,
And dreaming, and sighing,
And waiting the tide.
In life's sorest battle

They only prevail
Who daily march onward
And never say fail !''

And they know the tremendous social influence they possess, and they feel that in a movement of the nature of the temperance reform, that with united, earnest, prayerful effort, success must crown their efforts at last. For,

''Tis the hand as soft as the nestling bird
That grips with the grip of steel.
'Tis the voice as low as the summer wind
That rules without appeal.
And the warrior, scholar, saint, and sage
May fight and plan and pray ;
The world will move till the end of time
In the gentle women's way. ''

After all, it is not saying too much to assert, that the temperance cause, and the great and long continued revival could not have been advanced and secured such signal triumphs, except for the prayers and active labors of women.

CHAPTER XXVIII.

SOME PHENOMENAL RESULTS EFFECTED.

It was about the middle of December, 1877, when Mr. L. A. Drew, an earnest and practical worker in the temperance reform movement, arrived in the city of Des Moines, Iowa, and announced his purpose to inaugurate the Murphy movement in that place. Des Moines was perhaps not the wickedest city in America, nor even in Iowa. But before the arrival of Mr. Drew it was certainly not a city whose inhabitants were altogether saints.

Being the seat of government of a great and growing state, Des Moines was the common center toward which the politicians, both small and great, naturally gravitated. In order to accommodate these and their friends, there were many drinking saloons. As a matter of course, intemperance was fostered by the existence of these manufactories of drunkards. There was sorrow, degradation, and pollution enough in that fair city to demand an awakening of its citizens to a

knowledge of the demoralization of society in progress in their midst.

The time came for them to be aroused. The agents to produce the shock were present. It was no gentle dew of a summer night diffusing its grateful moisture, but it was a deluge that swept over the moral desert and transformed the whole aspect of the social life of the people of Des Moines.

The very first night that Mr. Drew, aided by a number of the best citizens of the place, raised the standard of Reform, the promise of an outpouring of blessings was given. But even the most sanguine could not then have anticipated the splendid triumphs afterward achieved. The meetings were immense outpourings of the people. The audiences, night after night, numbered not hundreds, but thousands.

On the second night after Mr. Drew had opened the campaign, the immense structure known as Exposition hall was crowded to its utmost capacity, The audience was a mixed one, representing all classes of society—ladies and young gentlemen being especially well represented. There was something more than idle curiosity to cause the interest. A deeper feeling inspired this out-pouring of sympathy and this ingathering of converts. There were some persons in the audience who gave evidence that the meeting was a thrilling and all important one to them. The resolutions formed, or about to be formed, either by

themselves or those near to them, were evidently esteemed as the turning points in their lives, and were regarded with solicitous anxiety. There was a throb of strong though partially repressed feeling throughout the evening, and this fact was only evidenced by the continual tendency to appreciate the comic side of whatever came up. Every humorous anecdote or witty sally brought forth laughter and applause. People are never more ready to laugh than when they are touched by real feeling. Humor and pathos are nearly allied, and one can scarcely be touched without moving the other. So it was that evening, that though there was a deep and absorbing interest felt by the large majority present, yet every humorous subject was received with laughter. The utmost harmony prevailed. The class most desired to be reached was largely represented; namely, the young men of the city.

Mr. Drew presided. His method is short speeches and earnestness in every attempt to reach the intellect or the hearts of men. A careful student of human nature, with a talent for applying the knowledge he gains, he proved himself an able conductor at Des Moines, as the great army of nearly seven thousand, out of a population of a little more than twenty-three thousand, who assumed the badge of blue, sufficiently demonstrated.

Mr. Collins was introduced and plead with his hearers to that night abandon the habit of drink-

ing. They all knew him, and understood how truly in earnest he was. He gave an example of what whisky had done for two young men within his own knowledge who started out with equal prospects in life, but whisky got the mastery of one and he filled a drunkard's grave; while the other, who adhered strictly to temperance, succeeded in business, and is to-day worth a million dollars. "This is only an isolated case. There are thousands of similar cases. Put down your names and say, 'I will never take another drop of liquor, and will save myself from a drunkard's life and a disgraceful death.'"

And then Mr. Drew rose, and said it gave him pleasure to introduce a gentleman who had been to the front and could give some account of the progress of the battle.

And then Mr. John Currier of Lincoln, Nebraska, came on the platform and made a stirring speech.

He gave a statement of what was being done in Nebraska. In Lincoln, Nebraska, 2,000 names were secured to the pledge, 1,200 in Seward, and 1,000 in Tecumseh. The good work was going on bravely in that state. He gave his ideas as to the proper way of reforming drunkards. He said: "You must show them you are interested in them, and do something to alleviate their physical wants before you can lift them up from their degradation, introduce them into good society, and help them to break away from their bad associates."

The glad news from the field of conflict was received with acclamations of joy by the vast audience assembled. The utmost enthusiasm prevailed. The songs they sang were inspiring and the speeches were brief, earnest and pointed—some of them pathetic.

After Mr. Currier had made an end of his relation of glad tidings of great joy to the drink-fettered inebriates, Mr. Drew said that there was one present on the platform who had an experience to relate. It was a sad story, but after so many nice little speeches, well seasoned with spices and "Attic salt," the audience could afford to weep. Tears would relieve the pent up feelings of the heart, and he was certain that when the tale was told, that there would be many hearts in that audience ready to break for pity. He introduced Mrs. Coombs, who told her pitiful story in a touching manner, and with eyes full of tears. She said she came up there because she thought she could say something to save some poor man from the curse of drink.

"Once I was a happy girl and knew no sorrow. I married as good a husband as ever blessed the life of any woman. For eleven years nothing came to mar our happiness. He was as kind a man as was ever known. Our home was a happy one, and our life was unclouded. But at last the tempter came. My husband yielded to the appeals of his friends and joined them in the social glass. He went gradually downward, and at last the horrible truth dawned upon me that my husband was a drunkard. At first it came like a

thunderbolt. I thought I must do what I could to win him back, and tried every plan within my power. But he was enticed away again and again, and I soon lost all control over him. At last our house was sold away from us. I supported our children by my needle and every penny that could be saved was used by my husband for liquor. For five years I have toiled day and night to support my family, and I have seen my husband going to ruin as fast as he could. And yet this fearful work goes on!

Many a night have I put my husband to bed and then toiled with my needle until three o'clock in the morning. My husband is now an inmate of the insane asylum, where he has been brought by strong drink. I would rather have buried him. God knows I would gladly have followed him to the grave rather than have seen the doors of an insane asylum close after him. If I had some means of support for my family I would go out and give my efforts to the cause of temperance. Come to-night and sign this pledge, you men, and save your wives from what I have suffered."

Mrs. Coombs grew eloquent as she closed her touching story. No effort of pen, however faithful, can tell the story as she told it. It should be heard as she related it, with tears streaming down her cheeks and her voice tremulous with emotion, to be properly appreciated.

And it had its effects. There, before that great audience, a stricken, suffering woman stood with streaming eyes and tremulous voice repeating the simple story of her own woes, and the relation struck sympathetic chords in other hearts. The

prediction of the conductor of the meeting was verified. Tears flowed freely from eyes unused to weep. The whole audience was thrilled by the agonizing appeal of a feeble woman.

Others spoke with telling effect. The enthusiasm increased as the minutes passed. Many incidents occurred besides this episode to create a sensation in the vast audience.

Judge Hammer made a powerful appeal. He was well known and highly esteemed by most of those present. At the conclusion of his address, a Mr. Kenworthy, a gentleman known to a large proportion of those present, and who, but for his intemperate habits, would have been deemed worthy of the highest respect, rose from his seat and made his way to the table in front of the rostrum, on which copies of the pledge had been placed. He took up a pen and recorded his name in token of the vow he had registered before God to drink no more. Having done this he addressed the audience: "My friends," he said, "you all know me—at least I suppose most of you do. You know that I am a drunkard. I know that the curse of intemperance is the most awful infliction of punishment that can befall man. I know that it destroys health, wastes wealth, and brings its victim at last to a dishonored grave. Friends, I have signed the pledge here to-night, solemnly engaging by the help of God to live a sober life. I mean to honor this obligation or die in the attempt."

The scene following this action of a man who but for whisky might have filled high stations in life cannot be adequately described. The whole audience rose and applauded the resolution of the unfortunate gentlemen.

Then Mr. Drew rose to conclude the meeting. His remarks were sometimes earnest and pathetic; then cheery and amusing anecdotes were interspersed freely, but always pointed and pithy. He showed consummate tact in his method of treating the subject, and was successful in arousing the audience to a full sense of the hatefulness of intemperance.

And when he concluded that second night of battle at Des Moines, *three hundred and twenty* of the subjects, or rather slaves, of King Alcohol came forward and enlisted in the cause of total abstinence.

And night after night for nearly a month the work went on at Des Moines with invariable success. The place of meeting was thronged, and hundreds came forward nearly every evening to sign the pledge. The whisky interests of that place had never before been dealt a blow so powerful. Before the middle of January, 1878, upwards of seven thousand persons in the city and surrounding country districts had taken the pledge of total abstinence.

At a series of temperance meetings which were held in Clinton, Iowa, and which closed on Sunday evening, January 6th, 1878, the number of

signers secured to the pledge was 3,900. The most remarkable success attending the movement was the securing of a fund of \$1,300; to be used in fitting up a reading and entertainment room on strictly temperance principles, many of the leading business men subscribing \$50 each, and others less amounts down to as low as \$3. Monday morning a procession numbering about 500, led by a band, escorted Messrs. Drew and Getchell to the eastward bound train, and they started amid the cheers of the congregated multitude.

That this movement has been of benefit to Clinton is beyond question. A large number who were addicted to drinking signed the pledge. The number saved from the evils of intemperance shows the work and money were profitably expended.

Clinton is a small place containing a population of not more than five thousand.

Francis Murphy's temperance work in Troy, New York, was remarkably thorough and successful. He held his first meeting on November 11th, 1877, and made a farewell address on January 9th, 1878. He took an active part in the daily prayer meetings, and addressed from 1,000 to 1,200 persons every evening. From first to last, public interest in the movement was maintained with no abatement, and more than 21,000 signatures to the Murphy pledge were secured. The secret of this reformer's remarkable success is

earnestness, charity and good sense. He invites the coöperation of all temperance workers; he repels no advances; he makes no enemies; he does his work quietly and draws all classes around him.

Among the most earnest of the western temperance advocates, may be ranked Father O'Halloran, of the parish church of Edwardsville, Illinois. This earnest man cordially united with Mr. E. H. Campbell and others in the labors of the campaign at Edwardsville, where one of the most signal victories over intemperance was gained. Father O'Halloran delivered a number of stirring addresses at that place which greatly aided the cause. But this zealous priest did not confine his labors to Edwardsville. The temperance cause having achieved a signal triumph in his own parish, Father O'Halloran accepted an invitation to go to Alton, where he addressed an immense audience. The effect was truly wonderful. Several hundred signed the pledge that evening. Subsequently, Father O'Halloran received a pressing invitation to visit Kirkwood, Mo. Ever ready to advance to the attack on whatever he conceived to be inimical to religion, and believing that no evil which afflicts our country is at all comparable to the use of ardent spirits as a hindrance to religion, he responded to all calls compatible with his duties as pastor of a flock, and labored with earnestness and zeal in behalf of the temperance cause.

Another phenomenal revolution against King Alcohol was consummated in the beautiful village of Rochester, Illinois. There the work was inaugurated by Messrs. Fairchild, Bischoff, Ohmen and Goodell. The result was the signing of the pledge by three hundred and twenty-four citizens at the conclusion of the first evening's service. In three days the town was unanimously pledged to total abstinence. A local correspondent thus pictures the effects: "Rochester boasts of being the banner temperance town of Central Illinois. To-day there are more happy and contented homes in this vicinity than ever before. Everything is lovely and the good cause goes on."

Queen City, Schuyler County, Missouri, is a small railroad town on the Iowa branch of the St. Louis, Kansas City and Northern Railway. During the evening of December 24th, 1877, there arrived in that place Rev. Mr. Greene and Professors Smith and Bernard, of the State Normal School at Kirksville. The object of their coming was the management of the Murphy movement there. The church was thronged, able and effective addresses were delivered and the result was one hundred names were attached to the pledges. Queen City was a place where much liquor was drank. Three days were sufficient to enroll its inhabitants as members of the temperance army.

Maquoketa, Iowa, a thriving village of some three thousand inhabitants, was surprised and

captured by the temperance men early in January, 1878. The reform forces were led by Col. Rowell and Mr. J. Hoofstittler, both reformed drunkards from Sterling, Illinois, and converts of the great Murphy. Since their reformation they have been lecturing in the cause of temperance. They went to Maquoketa, January 8th, 1878, and caused the greatest excitement in moral and temperance reform ever known in that place. Over fifteen hundred signed the pledge and assumed the blue ribbon badge to indicate their resolution to crush the demon Alcohol out of that place. Over four hundred men—including nearly all of the business men—organized a temperance club with the motto, "We mean business"—and business men were just the ones to make that motto win. Charity and assistance to the weak were among the resolutions. The societies called upon society in general to discountenance young and old men who either engaged in the objectionable business, or patronized the custom in any manner: thus the curse of intemperance died its natural death in that place. Society resolved to make it a disgrace to any one to be known as a user of it as a beverage, or who aided or abetted its use in a direct or indirect manner, in order that men might not be led to it so easily from motives of self-interest.

Over twelve hundred men assembled in Harris' Opera House on January 10th, which was the largest assemblage of men at one time ever

known to have taken place in Maquoketa. The saloon-keepers looked "way down in the mouth" and expressed a desire to sell out.

Messrs. Rowell and Hoofstittler expressed sympathy for the saloon-keepers and won even their good will while ruining their business. The success of these two men became a subject of remark over the whole of Eastern Iowa. The work which they inaugurated in Maquoketa continued with unabated interest, even after the departure of the leaders. Most of the saloons were compelled to close for want of patronage.

And such results as those recorded concerning Maquoketa were achieved in a hundred other places in Iowa, and indeed such scenes were witnessed in nearly all the towns, villages and small cities throughout the northwest.

The Washingtonian movement originated in Baltimore thirty-six years ago. From that time to the present there have been temperance societies in existence there. Sometimes the work has lagged, but in December, 1877, the temperance wave rolling over the country struck Baltimore, and a series of monster meetings were held in various parts of that city.

On the 16th of December, the large hall of the Maryland Institute was filled by an audience of men and women, every seat being occupied. This hall is capable of seating 1,800 persons. The spirit of the meeting can best be described in the language of a reporter for the *Baltimore Sun*:

Andrew J. Bowen presided. Messrs. William Daniel, C. S. Mosher, R. T. Smith, A. A. Krantz, A. A. Townsend and other well-known temperance men were on the platform. Several gentlemen went amongst the audience getting signatures to a petition to the grand jury, courts, police board, sheriff and all public officials who have any control over the "Sunday liquor law," asking for its "rigid enforcement." It was generally signed by the men.

Mr. Bowen read a letter from Hon. Hiram Price, member of Congress from Iowa, stating that Gen. Butler and himself could not attend the meeting, but that he would come another time.

Remarks were made by H. J. Hayward, of Washington; Rev. I. J. Spencer, of the Paca Street Christian Church; Rev. J. S. Green, a representative of the *Western Christian Advocate*, and C. W. Nye, son of ex-Senator Nye. Messrs. Hayward and Nye are reformed men.

Rev. Mr. Green referred to the early movements for temperance fifty years ago. He belonged to an organization when a boy at Rochester, N. Y., which exacted a pledge from its members not to drink rum, whisky, gin or brandy except on the 4th of July, any militia muster day and at sheep-shearing time. [Laughter.] There was no restriction at all on wine or beer drinking. There was a great deal of persecution of members of the society. Filth was smeared on their newly painted houses and mud thrown at the members, their cattle were maimed, their fruit trees destroyed, and other annoyances inflicted. But nothing makes a cause grow like persecution. He was delighted to see on his way to church in Baltimore that there was not a liquor saloon open yesterday (Sunday.) [Applause.] In his city (Cin-

cinnati) there are 3,000 drinking places open every day. There is no Sunday law there, no license law, no local option, no prohibition.

Mr. Bowen.—In Maryland, thank God, there are five local option counties, and there are going to be more. [Applause.]

The same day Temperance Temple was crowded. The same paper thus speaks of that meeting:

C. E. Baird presided. Addresses were made by Dr. J. A. Mullen, Alpheus A. Townsend, C. W. Nye and H. J. Hayward. A number of boys from the Boys' Home, with Miss Ida Dale at the organ, sang temperance songs in excellent style. Mr. Nye said his father, when dying, although bereft of reason, mentioned his name with his latest breath. The speaker related incidents in his own career at Washington while a hard drinker, wandering about the streets with boon companions and sleeping on soft planks and in the city squares. He said W. S. Bergen, who was hanged at Mount Vernon, Ohio, on the 7th instant, for murdering a tavern keeper, was formerly a government clerk in Washington, where he was the speaker's room-mate. His terrible fate was traceable to drink. The Governor sent a telegram intended to stop the execution fifteen minutes after it was all over. There is at this time, he said, in the workhouse in Washington, a young man, a zebra, as those who wear the striped dress are called, who is the son of a former attorney-general of the United States. He called working men who drink liquor, trustees of the rumsellers, to whom they transfer their wages every week, while their families suffer. He appealed to such men to sign the pledge and take it home to their wives as a Christmas present. It was not sign-

ing away any liberty, but merely fixing the name and date when they decide to again become men, clothed in their right minds.

Mr. Nye said a man who knew him in his old habits recently met his little boy on the street. Jimmy, the lad, told the man his father was preaching now. He said he was not afraid of him, as formerly, but runs to meet him. Jimmy also told the man that Pat Mulligan, the policeman, didn't run his father in any more. Mr. Nye said he would devote the rest of his life to wiping out the furrows on the face of his faithful wife, every one of which was put there by his love for strong drink.

Meetings were held at Hollins Hall, High Street Baptist Church, Leadenhall Street Colored Baptist Church and in other churches, and nearly all were largely attended.

At Albany, New York, in the winter of 1877-8, there was a most astonishing uprising. The meetings were conducted by Francis Murphy, himself, aided by a large number of capable and earnest advocates. The largest halls in the city were nightly thronged by vast audiences. Sometimes six or eight meetings would be in progress at the same time, all addressed by able, warm-hearted workers. The results astonished all classes. The metropolitan *press* of New York and Boston, which had been quietly ignoring the temperance movement, or at most sneering at the work, were utterly confounded by the events at Albany. The work went on, day after day and week after week. When there was a summing up of the results accomplished, toward the

close of January, 1878, it was ascertained that 70,000 of the inhabitants of Albany and vicinity had signed the pledge. The New York *Tribune* spoke of Murphy as a remarkable man, and heartily commended his methods. The *Sun* remarked that "It appears as if Bro. Murphy is really revolutionizing public opinion in the northeast. It is difficult to account for his wonderful success. People may say that men sign the pledge through excitement. But the difficulty is not removed. We may inquire, how is such an excitement created? It must be conceded that Bro. Murphy is a man of remarkable natural gifts." Some of the papers, however, deprecated the success of the movement. The pledge takers would not remain firm, and it would have the effect of creating a laxity of morals concerning the sanctity of solemn obligations, oaths, and so forth. But the phenomena were still unexplained, why so many thousands of educated people were taking the pledge. And these wonderful upheavals of the popular will against the evils of intemperance were taking place every day, in thousands of localities all over this broad land. The thing was a marvel and a wonder in the eyes of men.

CHAPTER XXIX.

THE RED AND BLUE RIBBON CLUBS OF THE WEST.

THE tide of reform swept westward in 1874. Francis Murphy came to Chicago during that year, and entered into the work in connection with the Women's Christian Temperance Union. After lending them material aid, Mr. Murphy was called to the city of Freeport, Illinois. There the women were engaged in a great conflict with the enemy of homes. The adverse influences were very strong in that place and Mr. Murphy's presence was of great importance at that crisis of the contest. With his accustomed earnestness and persuasive powers he at once entered upon the campaign. The result was a wonderful awakening. The city of Freeport had never been so agitated before. In a short time the temperance sentiment had so developed that two large clubs were organized. This may be regarded as the beginning of the temperance reform club movement in the west. A Blue Ribbon Club was organized a few weeks afterwards in Sterling. That club has sent out several of the most efficient temperance workers in the

west. Among these may be mentioned Col. Rowell and Mr. Jacob Hoofstittler. From thence the Blue Ribbon Clubs went abroad. The movement grew and extended into other towns and cities in Illinois, and then missionaries went into Iowa, and preached the gospel of temperance in that state. Everywhere he went the spirit of the people was kindled into enthusiasm in behalf of temperance. Clubs were organized everywhere, throughout a large section of the two states of Illinois and Iowa. The Murphy movement became a popular appellation of the temperance cause throughout the west. The Blue Ribbon Leagues, as they began to be called in 1877, had become as numerous as church congregations before the close of that year.

Then Dr. Henry A. Reynolds, of Bangor, Maine, came west on a similar mission, and the Red Ribbon Club movement was inaugurated in many of the more important towns of Indiana, Illinois, Iowa, Missouri, Kansas, Kentucky and Arkansas.

It is impossible in the limits of this volume to give even a summary account of all the striking events in the history of the temperance movement which swept over the country between the years 1873 and 1878 with the force of a moral cyclone. In the west this mighty current of thought and conviction became practically irresistible toward the close of the year 1877. To enumerate the towns in which tremendous moral

victories were won, would be to go through the post office directory and write down the name of every post-town, village and city in several of the western states. If there were any places entirely free from the temperance agitation they have not been reported.

Here and there have been witnessed outcroppings of a spirit among professed Christians, and religious teachers even, which were matters for profound regret. Bishop Coxe, for instance, who, by the way, is a believer in abstinence only when a man cannot be *temperate* in his drinking habit, was quite shocked at the idea of reformed drunkards becoming "public teachers of propriety." In speaking of these temperance lecturers he employed the following language :

"But above all, we cannot subject ourselves for an instant to their despotic laws as to measures, or their narrow views of the whole subject of moral obligation, and their frequent denials of man's infirmity and the need of divine grace. Nor can we submit to see many other forms of iniquity and profligacy winked at or condoned, provided only a man will pledge himself to total abstinence. Nor can we send our children to listen to the reformed drunkard, as if his return to decency—often, alas! so momentary—were a sufficient qualification for a public teacher of propriety and virtue. Too often this class of public speakers "glory in their shame," and magnify their abstinence by details of their for-

mer degradation. Such are not the men and measures we can countenance; but so much the more in our way, let us teach temperance as the duty of all, and abstinence as the duty of all who cannot be temperate, and in general the duty of those who need neither stimulant nor tonic."

The Danville, Illinois, *Commercial*, a secular newspaper, noted the coldness and indifference manifested by the leading church people there, and expressed regret on account of the fact in the following words:

"To the progress of a cause urged in a spirit like this, not even the liquor-seller or maker can interpose an objection. It deserves the respect, sympathy and active assistance of every good man and woman. It has not taken so deep a hold upon the Christian and moral people of Danville and surrounding country as it has in most other places, and for that reason the good done here, though very great, is not so great as it ought to have been with the amount of labor that has been expended. We believe every man, woman, boy and girl who believes in temperance either in theory or practice, whether his or her church is a temperance society or not, should take hold of this movement and make the most of it—give it their hearty coöperation and support."

At a town out in Kansas this jealousy of the church members was most prominently and offensively manifested. It was at a temperance

meeting held at Louisburg. Several prominent citizens, all church members, and one among them a deacon, rose in the meeting and declared they were moderate drinkers, and tried every art of persuasion to induce those who had signed the pledge to renounce it, and take off the blue ribbon badge and put on the badge of Christ by a profession of faith. They maintained that the church of Christ embraced all, and that it was all the pledge any one needed. Mr. Jesse W. Williams, who is a warm advocate of the cause of temperance and of the Murphy plan, ably argued the point with these singular Christians. And why should they not be combated? They said that because they were only moderate drinkers and members of the church, that they were no enemies of the cause of temperance; and that they did not need to reform or sign any additional pledge. But it was held that it was the moderate drinker that makes the drunkard. They professed to have such an impregnable fortress of firmness in their minds that they could withstand any attack of the enemy, both open and secret. Perhaps one out of a hundred might succeed. But then what immense, what irreparable mischief might that *one* cause? He invites others to drink who lack the firmness of which he so confidently boasts. Nay, he insists that his neighbor shall take a glass with him, only one single, harmless, friendly glass, when that neighbor has taken one glass too many already. He



DR. HENRY A. REYNOLDS.

estimates the firmness of others by his own ; and though he may stand safe and unscathed, yet how many through him may be helped to glide into the pool of degradation and wretchedness. Such a one is the greatest obstacle, the greatest stumbling block to the complete success of the temperance reformation. He boasts of stability, and all who govern their actions by his will not be underrated, for it is not in human nature to stand depreciation in mind and intellect. If he can be firm, why not they ? They are men like unto himself, and it is as much their pleasure and glory to boast of firmness as it is his, and the example he holds up to them is followed to their complete overthrow. If the moderate drinker is a man of business, he holds forth an example to his clerks and apprentices to sip of the deadly draught ; if a father, he is but a model for his children ; for how natural it is for children to imitate their parents ; if a man of high standing in society, those who look to him for a pattern of morals, copy his vices also, and in whatever position he may be, it is all the same—there will be persons who copy from him to their sorrow.

In Osage county, Missouri, at a church house called Providence, a person professing to be a Christian teacher, came, Bible in hand, to denounce the Murphy movement. This man objected to it, not because the principle was wrong, but because it robbed the church of the honor which belonged to it. Temperance was all right,

but "Murphyism," as he called it, was all wrong, and no Christian should belong to a Murphy league. The churches have had the whole field for years, and did not cultivate it; there has gone forth no cry to warn the people who were becoming more and more demoralized by the use of alcoholic liquors.

Another very significant fact, and one much to be deplored, was the strange silence of the religious press on this momentous subject. Number after number of some of our religious journals appeared, while the movement was sweeping all before it in the west, without a single mention—even in the summary of current news—of the great agitation, which had profoundly excited the public mind, and challenged the attention of all classes and professions. And these same papers had column upon column of discussion in regard to the meaning of a Greek preposition, or the significance of certain forms of speech used by men who died 1800 years ago. There was at least the semblance of an excuse for the indifference of Christian people to the efforts of the Washingtonians, inasmuch as they divorced their endeavors altogether from a recognition of a Divine Helper, and refused to join in religious exercises of any character. But such an objection did not exist against the Gospel Temperance movement. "By the help of God, dare to do right," the very battle cry with which they went into the conflict, is the very

essence of Evangelical faith. And yet learned doctors of divinity employ their profound and ponderous learning in reërranging facts, arguments and deductions formulated in the first ages of Christianity. They are engaged in mixing up their venerable cut straw soul pabulum, while God's chosen instruments are going about over the hills and by the rivers, feeding the multitudes with fresh loaves and fishes. So Christ went about while the learned doctors of the Sanhedrim sat in Jerusalem pondering over the wisdom of the Talmud, and expending their energies of mind in solving the mysteries of the Cabala.

It was scarcely to be expected that the Christian teachers of our times would manifest so little interest in a movement to remove what they almost universally agree in calling the "greatest hindrance to the successful propagation of the gospel." Yet it certainly seems that from the leading ministers, this cause of temperance, in the very hour of greatest need of recognition from them, received no consideration. But, so it has been, and so it will continue to be until the end of time. If the great have not taken up the work, others have; if the learned and philosophical minds shrink from the rude shock of such a conflict, God's power can call such as will go forward. Philosophers never sow or reap the harvest of progress; they have their appropriate task in garnering the grain—the product of agitation. In this world,

“Some find work where some find rest,
And so the weary world goes on;
We sometimes wonder which is best?
The answer comes when life is gone.

Some wills faint where some wills fight—
Some love the tent—and some the field;
We often wonder who is right—
The ones who strive—or those who yield.

Some feet halt where some feet tread
In tireless march a thorny way;
Some struggle on where some have led
Some see—when others shun the fray.

Some hands fold when other hands
Are lifted bravely in the strife;
And so thro’ ages and thro’ lands
Move on the two extremes of life.”

The cause was holy and God guided his servants aright. Ministers and people, in a thousand places in the west, came forward nobly, earnestly, truly enthusiastic, to participate in the dangers and share the labors of the contest. Perhaps it was well that those who were known and honored, who stood among the great ones of earth, did not go out into the battle. It was God’s work, and he chose the weak and the unlearned, to overcome the strong and confound the wise. To some

“The cross is heavy in their human measure,
The way too narrow for their inward pride,
They cannot lay their intellectual treasure
At the low footstool of the Crucified.”

But such will at last go away into their own place.

After all, what does human learning, genius, social position, power or grandeur amount to when that majestic Force that rules the universe wills changes and revolutions among men? How infinitely feeble the opposition these can make? God's will must be done.

Reform clubs multiplied in every direction. Neither the indifference of the religious journals, the small encouragement given the movement by eminent teachers of morals and religion, nor the open hostility of a large class of people who made no profession of a regard for either religion or morality, seemed to exert the least influence in staying the progress of the movement and the continued enlistments of recruits for the temperance army.

Taking up the battle cry, "By the help of God, dare to do right," E. H. Campbell and Michael Lanagan went to Belleville, St. Clair county, Illinois, to see what could be accomplished there. Certainly the prospects were dark enough. Belleville was noted for its free thought and for its free beer and free whisky proclivities. Belleville has a large population of Germans, and these are generally opposed to the doctrine of total abstinence. When Campbell and Lanagan first appeared in Belleville their presence excited little apprehension, and the work they came to do was quietly ignored. But it was not long be-

fore the efforts of the temperance evangelists began to have effect. People signed the pledge in large numbers, and their meetings were mighty throngs. Then the anti-temperance and liquor interests became aroused. Something must be done. If this temperance movement went on, the large number of venders who had engaged in the business to supply the demand which a population of some 12,000 or 15,000 persons would naturally make for "something to drink," would be compelled to suspend. Taking counsel together, the collective wisdom of that element in Belleville arrived at the sage conclusion that a public meeting and a series of resolutions would in all probability arrest the tidal wave of temperance principles. So once, if Lord Brougham is to be credited, Dame Partington, armed with her broom, thought to sweep back the billows of the Atlantic.

The wise men of Belleville issued a call for the meeting. That proclamation was a curious one. It was published in the newspapers, and distributed in hand-bills through the city. It read as follows :

All those believing that the so-called temperance movement which is now being carried on at Turner Hall, in this city, and which is in truth and reality a movement in favor of total abstinence and not of temperance, is wrong and detrimental to the moral and material interests of the community, and who believe that the doctrines proclaimed at said total abstinence movement

are an insult to those who can and do control their appetites and are truly temperate, are invited to take part in a grand mass-meeting to be held Sunday, January 27th, 1878, at 2 o'clock P. M., for the purpose of protesting against said total abstinence movement.

This notice had the effect of calling together a large number of the moderate drinkers and immoderate toppers of Belleville and vicinity on Sunday evening. There were some politicians around watching carefully the turn of events. They were not quite certain of the ability of the free-thinking, free-drinking portion of the community to issue a mandate against the total abstinence wave which would be effectual in rolling it back, hence were remarkably mild in expression of sentiments of a condemning character. After due consideration, the committee on resolutions reported the following deprecatory expressions concerning the movement:

1. That we consider the moderate use of wine, beer and cider neither injurious to the body or mind.

2. That we deprecate the excessive use of alcoholic drink of any kind by any one, and that the efforts now being made to reform hard drinkers and drunkards are commendable and should receive the approval of all good citizens.

3. That we condemn and consider criminal the system of enticing children who are not old enough to judge for themselves to subscribe to a solemn pledge of total abstinence whilst the chances are equal as to their keeping or violating the same as they grow older.

4. That teachers in our public schools should not make it a business to teach total abstinence to their pupils.

5. That we will use all lawful means to prevent the establishing of "prohibitory laws" in our city, county or state, statistics having proven that prohibitory laws rather tend to increase than diminish drunkenness.

6. That we consider the present temperance laws so offensive and unjust, and principally that clause which makes the owner of the property in which a saloon is kept liable for the acts of the saloon-keeper, that we will use all lawful means to repeal or modify that law.

This pronouncement was unanimously agreed to as an expression of the views, purposes and *fears* of that meeting. It will strike the reader as a very peculiar document, to say the least of it. Such a declaration of principles with slight amendments might have been accepted by that ancient organization known to history as the "*Temperate Society of Moreau and Northumberland.*" People were led to wonder what these gentlemen who proposed to revolutionize a revolution were driving at. They declared in their call that the temperance movement was not a temperance movement, but a total abstinence movement, wrong and detrimental to the moral and material interests of the community, and an insult to those who can and do control their appetites, while in the resolutions adopted by that meeting, they approved of all efforts made to reform hard drinkers and drunkards.

The principal object of the temperance movement was and is to reform drinkers and drunkards, and to prevent others from becoming "hard drinkers and drunkards." Did these gentlemen ever know a "hard drinker or drunkard" who had not once been a moderate drinker? They acknowledged "the excessive use of alcoholic drinks of any kind" to be an evil, a great evil, *the greatest* evil that curses our country; they declared "that all efforts to stay that evil were commendable and should receive the approval of all good citizens." Did the collective wisdom of all of Belleville's anti-teetotalism know of any better way to reform drunkards, or to prevent others from becoming drunkards, than to abstain from the use of that which makes drunkards? If it did, it declined to enlighten a waiting world. They acknowledged that the excessive use of alcoholic drinks was detrimental to the public at large. Why then claim that total abstinence is an evil to be resolved against?

One of the resolutions adopted at that meeting declared that they condemned and considered criminal the system of enticing children who were not old enough to judge for themselves to subscribe to a solemn pledge of total abstinence, whilst the chances were equal as to their keeping or violating the same as they grew older. How tender Belleville's anti-teetotalers were of the rising generation! How fearful that they might hereafter violate that "solemn pledge," and with

what prescience they decided that the chances were equal as to their keeping or violating the same as they grew older ! Was it not a pity that this collection of Belleville's philanthropists, who were so solicitous for the welfare of youths, could not find time to condemn the enticing of the young to places where they are in danger of becoming "hard drinkers and drunkards !" The fact was, these gentlemen were in distress for a grievance. Parents who did not wish their children to pledge themselves could very easily keep them away from those meetings. If they signed without the authority and against the consent of parents, those wise gentlemen knew that the pledge was not legally binding, and *they* certainly could not consider a pledge, which the infants were "enticed into signing," as morally binding. We imagine, however, that the number of parents who would object to their children taking this pledge is by no means large.

Such in substance, was the argument hurled at the Belleville reactionaries by the editor of the Nashville, Illinois, *Journal*, who was a staunch advocate of the total abstinence cause.

One thing the Belleville meeting did, showed that they were either uninformed or reckless in statements. Assertions are easily made. The declaration that statistics prove that "prohibitory laws rather tend to increase than diminish drunkenness," is not true. Statistics prove the contrary. There are less drunkenness, fewer

crimes, and lighter taxes in states having prohibitory statutes, than in those states in which the traffic in ardent spirits is comparatively free.

But the first formal declaration of hostilities against the temperance movement in the west was unproductive of results. Campbell and Lanagan had built upon a solid foundation. The accessions to the temperance organization at Belleville were continued. But the spirit of opposition increased in bitterness with the lapse of time. Mr. Henry A. Kircher, the Mayor of that city, who was one of the anti-temperance men without reservation, embraced an opportunity to distinguish himself in a way that is unenviable. A police officer of the city signed the pledge, and assumed the badge. The Mayor demanded that he should lay it aside and thus sever his connection with the temperance organization. This the officer declined to do, and the Mayor dismissed him. This action of Mayor Kircher produced a profound sensation in Belleville. The temperance people were indignant and thus the seeds of bitterness and strife between the elements were deeply planted. It was the first time in the history of police organizations in this country that a policeman received a discharge for being a temperance man.

But the work went on everywhere in the face of every obstacle that could be interposed.

At Ottawa, Kansas, the Murphy Movement met with wonderful success. The subject of the

coming of Mr. W. S. Reynolds and Mr. R. C. Frost had been fully agitated and public interest drawn to as high a pitch as possible, and the masses went to the first two meetings fully prepared to see the movement a failure. But what were the results? The meetings commenced on a Saturday night and 200 signed; Sunday evening 150 more, and on Monday, 350 more. When Thursday morning came, there were about 1,300. All classes and all grades signed. Many inebriates of the worst order were drawn by the wonderful influences to sign the little card and don the blue ribbon. Sheldon Hall, capable of holding 800 to 1,000 people, was filled every evening. People came in from the country by hundreds, and the children's meetings in the afternoons were well attended. There was a thorough temperance revival in Ottawa. Everybody knew it and everybody was effected by it. The work was continued at Ottawa for several weeks. The end of it all was the complete overthrow of the liquor interests in that town, and the complete establishment of the temperance reformation, so far as human agencies could establish it.

One of the means taken to confirm the work, when once performed, was the establishment of assembly and reading rooms and libraries in every place where a club was organized. It was so in Ottawa: a large hall was secured and fitted up in handsome style as a reading room and

library. The citizens were liberal, almost lavish in their contributions.

The Murphy Movement, in the language of a writer in the Springfield, Illinois, *Register*, "swept through Auburn, Illinois, like a prairie fire." The temperance work lagged there for a time; but the ladies got up a supper, and thus brought the people together. Then the interest commenced. The audiences began to grow. In the course of a few days no building in the place was large enough to seek the congregations. The meetings were conducted by Mr. Paige. Seven hundred signed the pledge, and were organized into a Blue Ribbon Club during the first week.

Montana, Kansas, was known as "rather a hard place" previous to December, 1877. Then the missionaries from a reform club came to Montana and commenced their work. Hon. J. S. Waters opened the campaign with a fine lecture. At its conclusion he offered the pledge and large numbers signed it. Another meeting was called, and when it closed nearly every man in Montana was pledged to total abstinence. The work at that place was greatly aided by Mr. Isaac H. Bechtol and Miss Dovie Livesay.

About the middle of December, 1877, Dr. Ridgeway of Lawrence, Kansas, went to Mount Pleasant, a flourishing village in that state, and commenced an anti-alcohol campaign in that place. The efforts of Dr. Ridgeway were successful. The movement at that place caused

quite a sensational episode. One night a crowd of about 300 persons, consisting of men, women and children, went to a store in the town, rolled out a barrel of whisky, and burned it, the wife of the owner of the whisky knocking in the head of the barrel and aiding in the work.

There seemed to have been a growing impression among the older citizens of that locality, including the drinkers as well as temperate men, that "ardent spirits" were gaining too powerful a hold to be consistent with the well being of the community. This opinion gained ground from the fact that so called moderate drinkers were increasing their indulgences, while universal demoralization was sweeping youth and young men downward on the path of the inebriates, making it pretty certain that Mount Pleasant was to turn out several first-class drunkards to prey upon the morals of the world.

Among others who viewed the situation with dread, was the wife of the man who owned the whisky, she having a family of boys to build up or destroy in their morals. Her solicitude in the matter had been on the increase, and was farther aggravated by the raid of a brigade of boys from the Irish settlement, who went on a grand moral spree, making things peculiarly lively for the store-keeper, smashing glass and running things generally, the village resounding with their Bacchanalian speeches and howls till 12 o'clock at night.

About 10 o'clock at night the barrel was rolled into the street, and preparations made to burn it. It was voted by the crowd that the store-keeper's wife should deal the blow of destruction. One who was a witness to that transaction testified that it was a hard blow, and well directed. Had it been aimed at a raging lion seeking to devour her children it could hardly have been more vindictive. This incident, of course, raised some excitement, but all things were peaceable, however; and the liquor-traffic was effectually suppressed at the town of Mount Pleasant.

And so the work went on everywhere in the west. By the middle of January, 1878, the signers of the pledge in five counties in central Illinois were estimated as follows :

In Morgan county, 9,627, of which 6,064 were in Jacksonville; Sangamon county, 3,523; Cass county, 4,528, Scott county, 1,887; Greene county, 3,237—making in total, in five counties, of 22,523. The number of wearers of the blue ribbon in Jersey county was estimated at 3,000.

Carefully prepared estimates show that more than 175,000 persons had taken the pledge in that part of Illinois known as Egypt previous to the 15th of January, 1878. In that section of Missouri known as the "Southeast," where temperance ideas had never exerted much influence, the Murphy revival had astonishing success. Some of the most talented citizens in the state resided in that section. Many of these, who had

been addicted to the use of liquors, became temperance men and went to work for the cause. Hon. Martin L. Clardy, Hon. Lowndes H. Davis, Judge William Carter and others became leaders in the movement; and Ironton, Cape Girardeau, Jackson, Gayoso, Farmington, Fredericktown and other places, where in other days the whisky trade was flourishing, became centers of influence in behalf of the good cause of temperance. The ways of the Lord are wonderful. Who can know the mind of God?

CHAPTER XXX.

PROGRESS OF THE GREAT TIDAL WAVE OF REFORM.

THE Centennial International Temperance Conference, as we have had occasion to remark, constituted an important incident in the history of the temperance reform. It was the means of awakening a profound interest in the subject, and it provoked a deeper and wider range of investigation. Another important fact in connection with that memorable meeting was the concentration and harmonizing of the various classes and elements engaged in the work. All temperance orders and societies, Protestant and Roman Catholic, were brought face to face, and the exchange of views between all the leaders of the cause could not fail to be productive of good results. The facts and statistics collected on that occasion have proved invaluable in the further prosecution of the war on ardent spirits. The public mind was directed to the cause of much of the crime and pauperism which afflict the civilized world. Students of social science thus became interested in the study and an impetus was given to the general current of human thought touching

this profoundly interesting social problem—how to lessen the liquor traffic, and lower the existing high percentage of crime and pauperism.

On the common platform of temperance principles all could and did meet. The Roman Catholic Total Abstinence Union could greet their brethren of a different faith, and join hands—if not in organic unity, yet in a union of sympathy and good will for the advancement of a common cause. While the Roman Catholic Union erected its cold water fountain at one spot in Fairmount Park, and the Sons of Temperance theirs in another place, yet on the subject of temperance they used the same language of “touch not, taste not, handle not” the dreadful agent.

And from the central point of Union at Philadelphia, the temperance workers went forth to the four quarters of the world, reinvigorated, encouraged, strengthened and more fully resolved in their purpose to banish the evils of drunkenness at least from the borders of civilized society. It would require more space than can now be commanded to show the importance of the currents of influence which went out from Philadelphia in 1876, and point out their relation to the great tidal wave of reform which has swept over this country and England, Ireland and Scotland, since that year.

As an evidence of the substantial progress made by the temperance reform, the attitude assumed by politicians toward the movement is

very significant. The character of American political life exerts upon politicians an influence adverse to abstemiousness on all who engage in politics as a profession. The personal morals of the professional politician under most conditions must suffer. Hence, we justly conclude that as a profession politics is not likely to produce a large number of leaders in moral reforms. When, therefore, we see legislators and professional leaders of political parties showing particular interest in the cause of temperance, or any other purely moral reform, it may be taken as an unmistakable indication that back of their apparent zeal there exists a public sentiment which men of their profession must consider and respect.

The legislation on the subject of the liquor traffic by various states between the years 1870 and 1878 is significant, and important as tending to show the progress of the underlying principles of the temperance reform among the people.

It is true that in the past there has been no lack of legislation on this subject. It is not proposed to discuss the results of that legislation. There have been license laws, restrictive laws and prohibitory laws on the statute books of some of the states for nearly a quarter of a century. These laws have not suppressed the vice of drunkenness, but careful examination into the working of the restrictive and prohibitory laws shows that under their operation intemperance has been greatly diminished. The Maine law

has not been a failure, nor has the Vermont law proved ineffectual. Of western and southern states, Ohio, Indiana, Michigan, Tennessee and Mississippi were among the first to enact laws rendering the prosecution of liquor selling rather a precarious business.

The constitution of Ohio, adopted in 1857 by a majority of 8,984 votes out of a total vote of 215,494 ballots, prohibited the legislature from passing any laws granting a license for the sale of intoxicating liquors. Severely restrictive laws were passed by the legislature, which remained in force until April, 1870, when what is called the Adair law was passed, amending the old act and making the law still more stringent.

The provisions of this law, which was in force in 1878, are very strict. "Every husband, wife, child, parent, or employer, or other person injured in person, property or means of support, by any intoxicated person, or in consequence of the intoxication, habitual or otherwise, of any person—such wife, child, parent, guardian, employer or other person, shall have a right of action in his or her own name, severally or jointly, against any persons who shall, by selling or giving intoxicating liquors, have caused the intoxication, in whole or in part, of such person or persons."

The owner of, or lessee, or person renting or leasing the building with a knowledge of the purposes for which it is to be used—that is for

the sale therein of intoxicating liquors—or after having knowledge of the fact that liquors are sold or given away therein, though it was rented or leased for other purposes—such owner or lessee is jointly liable with the person selling or giving away the liquors which caused the damage, and may be proceeded against for the actual and exemplary damages. Married women have a right to bring suits, contest them and receive the damages awarded as *femme sole*. Damages recovered by a minor, under the law shall be paid to said minor, his or her parent, or guardian, or next friend, as the court may direct. The law declares that for all fines, costs or damages assessed against any person for selling or giving away liquors contrary to law, all property of the person or persons against whom judgment is entered shall be held liable. No exemptions of either real estate or personal property are provided for in the act. The judgment of the court shall be a lien upon all property to the amount of damages, fines and costs entered against such person or persons. In case the house, or premises, in or on which the intoxicating liquors causing the damage shall be sold, be the property of a minor, idiot, insane, or other incapable person, then the guardians of such legally incapable persons shall be held liable to the ward for the amount of damages, fines and costs assessed against the property in consequence of the illegal sale of intoxicating liquors.

The sale or giving away of intoxicating liquors to persons intoxicated, or who are in the habit of becoming intoxicated, or to persons under the age of twenty-one years, except by a physician in his regular practice, is absolutely prohibited. Severe penalties are denounced against violators of the law in this respect.

The "Baxter law," of Indiana, is a severely restrictive license law. No one may sell or give away liquors in that state without first having obtained a permit from the Board of County Commissioners. This Board is forbidden to grant license to any one without such applicants having filed with the County Auditor a petition signed by the applicant and a majority of the legal voters of the ward or township in which it is proposed to establish such dram-shop. Before the permit is granted the applicant must file a bond in the sum of \$3,000, with two sureties, each of whom must be seized and possessed of not less than three thousand dollars' worth of real property free from incumbrance. The principal and sureties are each and severally held liable for any damages which may result from the sale of intoxicating liquors. Separate suits may be brought against the principal and his bondsmen by the person or persons injured by the sale or giving away of liquors, but the whole amount of damages recovered shall not exceed three thousand dollars. In case the bond shall become exhausted by suits thereon, a new bond

must be made. The majority of the votes is declared to be the majority of the voters casting ballots at the last preceeding congressional or municipal election. Any person not a legal voter who shall sign such petition shall be fined not less than \$50 nor more than \$100.

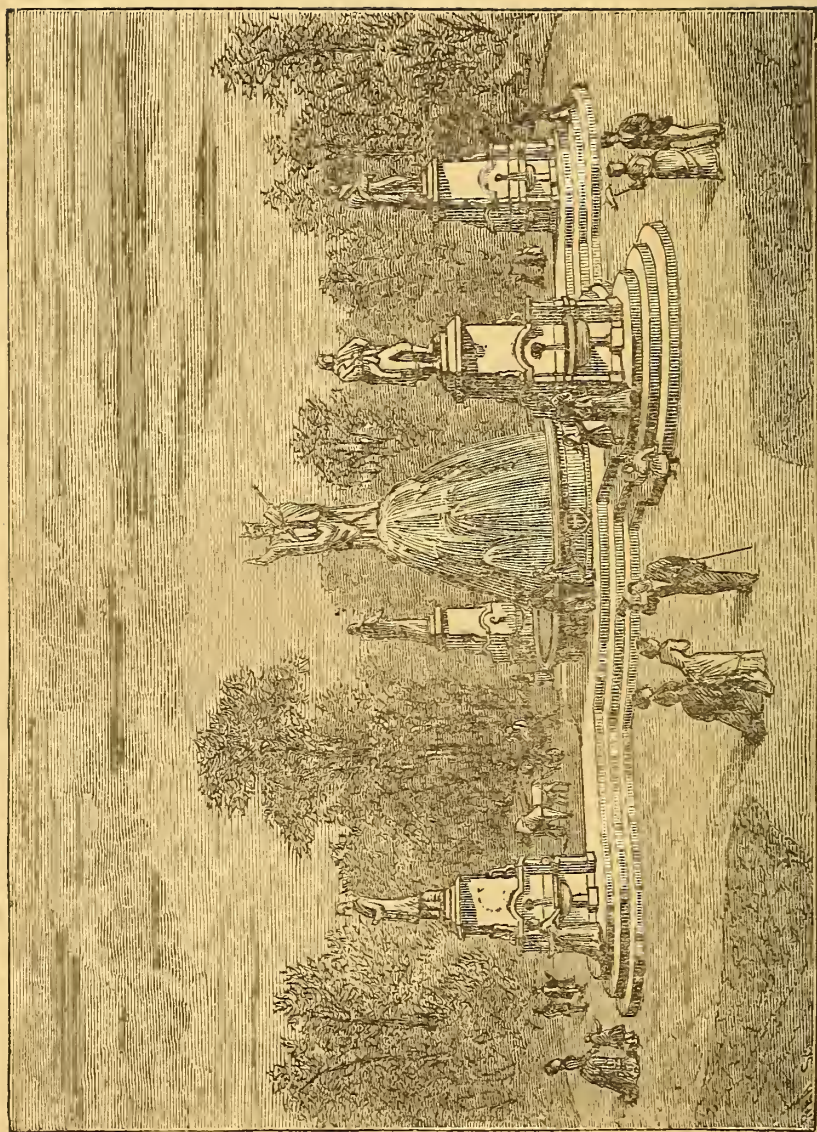
A copy of the order of the Commissioner must be posted up in a conspicuous place in the room in which the liquors are sold. A failure to comply with this requirement works a forfeiture of the permit. It is unlawful to sell or give liquors to minors or persons in the habit of getting intoxicated. Places where liquors are sold contrary to the provisions of the law are declared public nuisances, and must be closed. The saloon keeper who sold the liquor is made liable for the cost of caring for any intoxicated person. The law declares that it is unlawful for any one to become intoxicated, and requires all persons convicted of being intoxicated to designate the person from whom he purchased or otherwise received the liquor. The sale of intoxicating liquors is prohibited on Sunday, on Election days, on Christmas, on Thanksgiving day, on the Fourth of July, and on any public holiday. All saloons must be closed at 9 o'clock, P. M., and not opened again before 6 o'clock in the morning. Bartering or giving away liquors shall be deemed the same as selling.

Section 12 of the "Baxter law" is almost a copy of the "Adair law" of Ohio, given above, provid-

ing for bringing suits against saloon-keepers, by husbands, wives, parents, children, guardians and other persons injured. The next section provides that in case a person, who has no family or next of kin, or near friend to be injured, becomes intoxicated, the Trustee of the township shall institute suit, and the sum recovered from the saloon-keeper and his sureties shall go to the fund for the benefit of the poor of the ward or township. All persons are forbidden to buy for, or give any intoxicating liquors to any one in the habit of becoming intoxicated. It is not necessary to prove the kind of liquor drank, in prosecutions for violations of this law.

The Illinois law is possibly still more restrictive. Saloon-keepers have to give bond in the penal sum of \$3,000, and both principal and sureties are jointly and severally liable. In addition the owner or lessor or renter of property is made pecuniarily liable. The property in which the liquor was sold is held liable for any damages which the courts may adjudge to have been sustained in consequence of the sale of liquor therein. The liquor trading interest bitterly contested the legality and constitutionality of the act. But a decision of the supreme court in January, 1878, sustained the law.

In Virginia the "Moffet law" provides for the registration of all drinks sold, and requires the saloon-keeper to provide a peculiar apparatus, known as the "bell punch." The state collects



CATHOLIC CENTENNIAL TEMPERANCE FOUNTAIN.
FAIRMOUNT PARK, PHILADELPHIA.

a tax on every drink sold. The revenue from this source during the year 1877 was rather more than half a million of dollars. The law is otherwise more restrictive in character than previous acts on that subject in Virginia.

In the Maryland Legislature, in the early part of January, 1878, a stringent local option bill was introduced, and the temperance people were aroused to the importance of restrictive legislation and engaged warmly in urging the passage of the bill into a law.

Perhaps the influence of the great tidal wave of the temperance reformation was nowhere more sensibly felt than in the Commonwealth of Kentucky, the state in which from time immemorial the manufacture of whisky has been carried on as one of the leading industries of the people. But the temperance sentiment has been expanding in that state and now perhaps a majority of the citizens of Kentucky are enlisted in the cause.

Early in January, 1878, Mr. Cooke, of Louisville, introduced a bill in the House of Representatives of Kentucky, hedging the business with legal restrictions. After a heated contest the bill passed on the 22nd of January, 1878. This law declares, "That it shall not be lawful for any person having a license to sell spirituous, vinous, or malt liquors by the drink; to sell, give, or loan any of such liquors, or the mixture of either, knowingly, to any person who is an inebriate, or

in the habit of becoming intoxicated or drunk by the use of such liquors, or to suffer or permit such person to drink such liquors, or the mixture of either, in his bar-room, saloon, or in or upon any tenement or premises in his possession or under his control. Any one so offending shall be subject to a fine of fifty dollars for each offense, to be recovered by indictment of a grand jury in any court of competent jurisdiction, or by warrant before the county judge or a justice of the peace of the county in which the offense was committed; and the person so found guilty shall also be deemed as having forfeited his license, and the court before which the trial is had shall so adjudge.

In addition to the fine, the person who shall violate any of the provisions of the act, shall, together with the sureties on his bond, be liable to a civil action for damages by the wife, or the father, or the mother, or the child of such inebriate or person so in the habit of becoming intoxicated or drunk, in which punitive damages may be assessed."

This is a great step in advance for the old Commonwealth of Kentucky to take. It shows the extent of the great evolution against intemperance and drunkenness.

In Iowa, the laws are prohibitory in character, and in 1878, in a case in the Supreme Court of that state it was decided that "potations of ardent spirits were sufficient to disqualify a juror,

inasmuch as a man under the influence of alcoholic liquors was incapable of deliberately and maturely considering the evidence before him." An effort on the part of the temperance people was made early in the year 1878, to still further hamper the traffic by additional legislation. The liquor trading people also made efforts, unsuccessfully however, to repeal the law and substitute a license system.

The liquor law of Missouri is much more strict than is generally believed, even among the people of that state. It is a reproach upon the character of the citizens, that the laws on this subject have not been hitherto more thoroughly enforced. The Missouri liquor law declares :

"Any person having a license as a dramshop keeper, who shall keep open such dramshop, or shall sell, give away, or otherwise dispose of, or suffer the same to be done upon or about his premises, any intoxicating liquors, in any quantity, on the first day of the week, commonly called Sunday, *shall*, upon conviction thereof, in addition to the penalty now provided by law, *forfeit such license*, and shall not again be allowed to obtain a license to keep a dramshop for the term of two years next thereafter.

"*No county court shall* grant a license to any person as a dramshop keeper whose license as such keeper has once been revoked; or who has ever been convicted of a violation of any of the provisions of this chapter; or who, at the time

of his application for such license, may be shown to have sold, given away, or otherwise disposed of intoxicating liquors to any minor without the permission or consent herein required; or who has had in his employ in his business of dramshop keeping, any person whose license has been revoked, or who has been convicted as above mentioned, or who has sold, given away, or otherwise disposed of intoxicating liquors, as above mentioned."

No attempt has been made to enforce these statutory provisions. In St. Louis, Kansas City, Moberly, St. Joseph and other large centers of population the law is wholly disregarded.

Early in the month of January, 1878, the Temperance Society of New York, in special conference resolved to memorialize Congress for a commission to make careful and comprehensive inquiries about the liquor traffic and its social, physical and political effects, and also requested Christian journalists, ministers and physicians to lend their support to the undertaking. New York was greatly agitated during the winter of 1877-8, by the efforts made by the religious and temperance people to have the liquor laws of that state enforced. The Rev. Dr. Howard Crosby, Chancellor of Columbia University, took an active part in the movement, for which he met with censure from some of the newspapers, and was severely lectured by Recorder Hackett, who stigmatized that eminent scholar and divine as a "whipper in of

morality." But the law was enforced as it had never been before. For this statement we have the authority of the *New York Times*, which printed an editorial in which occurred the following language :

The efforts that have been made in recent years to secure the enforcement of the Sunday law have always been regarded in the light of an official joke. The police saw men come and go where it was plain enough there to all the senses that liquors were consumed, and yet they stood by and did not raise a finger. If strong drinks were sold or bought yesterday, "to be drunk on the premises," they were procured with a degree of research and a sense of danger of personal inconvenience that made the occupation adventurous. The number of callers at side doors was small, and the number of side doors that were locked was very large. The streets were so free from drunken men that the fact was commented upon by the street car conductors and drivers, who have excellent opportunities for observing the effect of easy liquor selling on Sunday. The records of the Police Courts told the story of the crisis in a very interesting manner. In the place of the usual throng of men and women who came before the police magistrates, there were arraigned hundreds of liquor dealers, who had persisted in selling on imperfect licenses, or in selling liquor stronger than that "set down in the bond." The vigilance of the police was increased rather than relaxed, every officer being warned that the burden of responsibility lay upon his shoulders to carry out instructions from head-quarters to the letter.

When Neal Dow, the Maine apostle of prohibition, declared several years ago that he hoped to work the public mind up to that pitch of opposition to dram-selling, that hanging for the first offense would be regarded as a suitable, if not moderate, penalty, everybody laughed at him, and the major portion of the community doubted his earnestness. He has been giving abundant proof, however, that he was in earnest; and, though he has not yet succeeded in affecting the public mind to the extent of his hopes, his latest move shows that he does not yet despair, but means to continue his efforts. He introduced a felony bill in the Maine Legislature, in January, 1878, which is a long stride in advance of any step which has ever been taken heretofore in prohibition. Under the provisions of this bill the first offense of selling intoxicating liquor is to be punished by a fine of \$200 and six months' imprisonment at hard labor. For the second offense the term of imprisonment is a year. No liquor is to be brought into the State, even for private persons. People are to be held responsible for liquor found on their premises, and the burden of proof as to ownership rests on them. Apparatus for selling liquor found is to be deemed evidence of guilt. If a team is found drawing liquor, the horses and vehicle are to be confiscated. Common drunkards are to be sent to jail for a year, but released on conviction of the seller. Drummers for liquor houses are to be fined \$1,000 and imprisoned for a year.

Thus the popular agitation goes on and public sentiment is taking a new direction in regard to the liquor traffic. The advocates of restriction and license have much to say in regard to what they deem to be the mistaken policy of the New England states which have adopted the prohibitory policy. But it is a fact of some significance that those states evince no disposition to return to the license system. That affords something of an argument in favor of the policy. It seems that an intelligent people would surely not persist in pursuing a line of policy which worked evil to the whole community. The inhabitants of those states are certainly in a position to judge of the effects of those laws, and, therefore, when we see them continuing to favor such a course of legislation it affords presumptive evidence that they regard the policy as the best they can carry out for the interest of all classes of the community.

Such, in brief, is an account of late legislation in relation to the liquor traffic. It is a question among the total abstinence people of this country whether legislation can be made effective in diminishing the evils of intemperance and drunkenness. There is quite a division in sentiment on this question. It is very certain that extreme legislation, unsupported by the popular sentiment, can have little effect in suppressing or even checking the liquor trade. Laws not enforced had best not exist in statute books. The

"Adair Law," of Ohio, is efficient and valuable whenever enforced. In the large cities, like Cincinnati, Cleveland, Columbus, Dayton, and some other places, the laws are notoriously disregarded and no efforts are ever made to enforce them. In the smaller cities, villages and country districts, where the weight of public opinion favors the law, a large number of convictions have been had under it, and many men addicted to drink have been restrained from becoming intoxicated through the fears of saloon-keepers, who dared not assume the risk of a prosecution for a violation of the law by selling them liquor.

So even the mild laws of the state of Missouri have never been enforced in the larger cities like St. Louis, Kansas City and St. Joseph. Hence a large number of the active temperance people of the states are decidedly averse to putting laws on the statute books which will never be enforced. On the other hand, there is among thoughtful men a certain conviction of a sort of necessity for political action. As an evidence of this, the following language employed in an editorial article in the *Chicago Tribune* may be cited. That journal, one of the most influential newspapers in the country, says of the temperance movement: "No radical change has ever taken place, no great reform has ever been brought about, only as it has been agitated by the people, and the public mind been educated

in the direction of such change and reform, and brought to a higher standard. Shall we see a nation claiming to be God's children, here to do His will, sit supinely down until our enemy has bound us hand and foot? Shall ours become a nation of drunkards, or shall we put on the brakes before the whole country is plunged into this rushing river of rum? Must the rum-seller be allowed to go on forever, ruining the young and slaying the old? Must this evil continue to devour the hearts of women and the souls of men?

"There was an end to slavery and there will be an end to rum. But there are chains heavier and stronger than slavery ever bore. The chains of the rum-seller must be broken from the soul of his victims. The temperance question *must and will* come to the front. The party which gets on the right side of it will yet sway the nation's destinies, for God is on that side. He is a majority, and majorities rule. One or the other of the existing parties may take this side, but if neither does, both are doomed.

"Neither the old Whig nor Democratic party would strike for the freedom of the slave. One was shattered to the winds, the other crushed, while the conscience of both went into a new party. God will raise up a party to sweep intemperance from the land. That party is coming on. Already hundreds of thousands have joined that party of the future, which says that

rum-making, rum-selling, and rum-drinking are crimes against human liberty and national integrity."

This is strong language from such a source. Another secular journal remarks: "We are made to fear and tremble when we come to consider that God is just, and as a nation we will be severely chastised for this national sin, unless we speedily repent, and purge our nation from the disgraceful record or act of legalizing by authority of law the accursed traffic in alcoholic beverages. We find recorded in the 2d chapter of Habakkuk and the 16th verse: 'Woe unto him that giveth his neighbor drink, that putteth the bottle to him, and maketh him drunk also.'

"The licensing of men therefore to put the 'bottle' to their neighbors' mouths is a sin. Being a sin it cannot be legalized except by a sinful law.

"It is never right to do that which is wrong. It is never expedient to do wrong. A government that establishes iniquity by law digs its own grave."

So the tidal wave of temperance sentiment rolled on all over the land, sweeping away all obstacles. Yet, judicious minds recognized the painful fact that there must necessarily come a reaction, and that many would fall away, and return to the habits which degraded them. The chains of slavery to the rum-drinking habit are not so easily broken. And with this reaction in

the condition of the masses of the people, and their disposition toward the movement, many of those summer advocates will abandon the defence of the temperance cause. So it has been in the past, and in the future the same laws of human motives are likely to produce similar results.

CHAPTER XXXI.

THE MISSION OF CONWAY, BONTICOU, THE CAMPBELLS AND OTHERS.

PERHAPS the strangest phenomenon in the history of human affairs, is the fact that men of renown in ordinary times, never become leaders in times of great agitation. The moral, social, political and theological conflicts which have preceded every great, progressive movement of the race, have been almost uniformly inaugurated and consummated under the leadership of men before unknown to fame. It was not one of the learned rabbis of the Sanhedrim who was charged with the mission of proclaiming glad tidings of salvation to a lost world, but the reputed son of a carpenter, Jesus of Nazareth. It was not a mighty sheikh, or learned scribe of Arabia, who was called to overthrow the gross idolatry of his race, and teach them to reverence the one God, the ruler in heaven and on earth, but a merchants clerk, the camel driver Mahomed. There were many able generals, or at least supposed to be great leaders of armies, in the time of Charles I; but it was none of the lords,

or dukes, or princes that were called upon to resist the encroachment of tyranny, and vindicate the liberties of the English people, but Cromwell, an obscure man of Huntington. It was not one of the Prince-Bishops, nor yet the learned Doctors of the Sarbonne, nor the profound Erasmus, nor any member of the Sacred College of Cardinals, who were destined to shake the very foundations of society and lead human thought from under the gloomy coverts of mediæval dogmas, but the street singing peasant boy of Eisleben, the Augustinian monk of Wittenburg, Martin Luther. There were many princes and generals of venerable lineage in Italy; but it was the plebeian leader of Caprera, Garibaldi, who overthrew the despotism of the King of the Two Sicilies, captured Naples and made Victor Emanuel the first king of United Italy. It was the Marats, the Robespierres, the Dantons, the Desmoulins, who overthrew the ancient feudal order of France, and emancipated the people from a dreadful system—"though it cost oceans of blood and rivers of tears." It was the once poor boy, Adolphe Thiers, who had struggled up to become at last the savior of his country, when cast down by a foreign foe and torn to fragments by domestic madness. And in our own history, there were many men of national reputation as leaders of armies, but it was the obscure Grant who achieved victory and won imperishable laurels.

And so of all the achievements of the human race in the march of progress; the conflicts, the rude shock of mind against mind, in great popular agitations, have been led, not by hesitating, thoughtful, philosophical minds, but by men of convictions rather than reflection, of action instead of deliberation; by men who had felt rather than thought, realized in their own experience rather than considered the experience of others and deduced therefrom the reasons why such conditions existed.

And this phenomenon has been particularly apparent in the course of the great temperance agitation in the United States. The leaders have come up with the occasion. Francis Murphy, Dr. Henry A. Reynolds, John W. Drew, Professor Bontecou, Dr. Conway, A. B. Campbell, Jacob Hoofstittler, E. H. Campbell, Mr. Hayward, Colonel Rowell, Dr. J. E. Thompson, Mr. Heisler, Mr. McCullough and a number of others who could be named, were but a few years ago unknown. The name of Francis Murphy has gone abroad over the entire English speaking countries of the world. His fame has become almost universal. In the west, E. H. Campbell, Dr. Conway, Professor Bonticou, Rev. Father O'Halloran, A. B. Campbell, Will. J. Knott and Mr. Heisler are perhaps the best known leaders, except Murphy and Reynolds themselves.

The missions of these men have been blessed beyond all precedents in the annals of propa-

ganda. Everywhere they have been met by vast audiences; in all places they have succeeded in enlisting the attention of the people and have induced many thousands to turn away from the evil path of intemperance to take the road of honor and usefulness in the world. It was a memorable mission and its success unparalleled.

Professor J. C. Bontecou, a reformed inebriate, a man of talent, tact and earnestness, was one of the most successful leaders of the temperance revolution. He labored in many places. At Keokuk, Iowa, he was very successful in arresting the public attention and organizing the temperance elements into Red Ribbon Clubs.

At St. Joseph, Missouri, he labored for a number of days. The meetings were extraordinary, the success remarkable. Night after night there were crowded halls, and altogether more than 5,500 names were enrolled in the ranks of the total abstinence army. The *St. Joseph Gazette* speaks of one of his talks which sustains what has been previously asserted concerning the lukewarmness of "certain of the people of God." It says: "There is a class of people, some of whom were present, that he gave a good hacking—those professed Christians who will not come forward and lend a helping hand, but who would rather hide under the cloak of their church relationship and social standing in society. 'Get out of your shell,' said he, 'and come forward and say, I know something of this good

cause, and the evil effects, and will aid all I can.' ”

From St. Joseph, Professor Bontecou went to the city of Quincy, Illinois. He commenced his work there in the large hall of the old court house. The second of the series of meetings held under his direction in that place is thus reported by the Quincy Daily *Herald*:

An audience commenced to assemble before 7 o'clock, and half an hour later the room was packed and the entrance blocked. Although the large majority of those inside had to stand up, nearly all remained until the close. Mr. Bontecou commenced his address at 7:30, and occupied about an hour, devoting a portion of his remarks to his own experience. He stated among other things, that he had an appetite for stimulants when a boy, and was drunk when quite young. He told where he tasted his first glass of whisky, how he became a drinker at college and left the institution before graduating, although he stood among the first in scholarship; how he studied law and continued his drinking; that he went into the army and rose to a position, but was so addicted to drink that he resigned and again enlisted in the ranks. He gave his history up to some time after the close of the war, when he commenced his wanderings. The four black years of his life followed, an account of which he deferred until the next meeting.

He then spoke at some length upon the habit of drinking and upon the causes of intemperance. He thought that the social customs of the rich and educated classes were to a large degree responsible for drunkenness. The influence of

young men in position, only moderate drinkers, causes more intemperance than the saloon keepers. He then addressed the working men and argued that they, more than others, are interested in temperance. When people spend their money for food or clothing, furniture or other necessities, about 25 cents out of every dollar goes into the pocket of the workingman. For every dollar spent for liquors of any kind only about 1 cent and nine mills goes to the workingman. The mechanic and the laborer cannot afford drinking. The stimulant does them harm, unfits them for work, and if persisted in finally carries them to the bottom of the hill. His speech was interspersed with anecdotes well told which amused the audience. Mr. Bontecou is a pleasing speaker and all who heard him seemed to be interested.

At the close of that evening's meeting 117 names were enrolled among the total abstinence forces. The hall was found to be too small for the immense audiences which assembled to hear him. The Opera House was secured. The third evening's meeting was an immense outpouring, such as had not been witnessed before in Quincy. A large number was enrolled. And so at night immense audiences assembled and men foreswore the use of liquor. In two weeks upwards of six thousand had pledged themselves with God's help to abstain from the use of intoxicating drinks.

In Evansville, Indiana, we find the same success attended the labors of this leader of men. His work at Evansville has been thus described:

“The advent of eighteen hundred and seventy-eight found the good people of the Crescent city “all tore up,” to use a homely but expressive phrase, upon the subject of temperance. As long ago as June, 1877, Professor J. C. Bontecou, the well known temperance organizer of Jackson, Michigan, made his appearance at Evansville, and began a series of temperance revival meetings under the most discouraging circumstances. At the beginning his meetings were attended by a very few persons, and these mainly the old recognized temperance advocates. But few signers to the pledge were obtained, for Mr. Bontecou persisted in confining the initiatory of his work to the class of men who stood in need of reformation. His appeals were directed to drinking men. Of recognized temperance men he asked only an active sympathy and personal encouragement, but he distinctly gave them to understand that they were not to “lead off” in the movement—in a word he proposed to inaugurate a new departure. Finally it worked like a charm.”

The work so auspiciously begun during the summer of 1877 was not permitted to flag. The zeal was kept up with astonishing effect. After the departure of Mr. Bontecou from that city, Col. Whittlesey resumed his residence there, and assisted the Evansville club in extending the area of its labors into all the surrounding towns and settlements. Everywhere this work was a

success. Flourishing organizations were established in the adjacent counties, and the friends of temperance soon numbered thousands of men who six months before were classed as steady drinkers, and many who were confirmed inebriates.

The temperance meetings in the city of Evansville were kept up with great regularity. A large hall was fitted up in the central part of the city, which was open day and night to the public. Regular temperance meetings were held on Thursday and Sunday nights, invariably with crowded houses. On Saturday night a business meeting was held. The ladies had a separate organization for business purposes, and met on Saturday afternoon. The president of their society in 1878, was Mrs. Charles Urie, a charming and talented lady, a fine speaker, a good scholar, a zealous laborer and a true Christian. Her society was an invaluable attachment and aid to the Red Ribbon organization.

Dr. James H. Conway of New York, has been an exceedingly successful temperance worker in the west. At Hannibal and Louisiana, at Mexico and Troy, Missouri, and in many other places, the voice of this earnest laborer in the field has been heard with deep interest by all.

At Hannibal, the people were at first somewhat surprised that Dr. Conway was apparently so young a man. He is described as no more than thirty years, with a good physique and

prepossessing presence. Like many others in the new movement, Dr. Conway was once addicted to strong drink. The work at once commenced at Hannibal. The temperance movement continued with increased excitement and deeper interest for weeks. Every class, caste and condition of society were taking a hand in the work, and Brittingham Hall was nightly filled to its utmost capacity. At nights the hall was crowded notwithstanding the inclemency of the weather, and the best series of meetings were had while storms raged without. Most of those in attendance were men on these terrible, dark, stormy evenings.

People rushed to Brittingham Hall, the largest assembly room in Hannibal, long before the hours appointed for the meeting, even standing room being at a premium. And so the work went on, day after day and week after week. Dr. Conway addressed nearly every meeting. He always spoke of the manner of treating the drinkers who had signed the pledge, so as to assist them to stand. He also took occasion to endorse the letter of a lady correspondent and "shook up" the Christians in a gentle manner. "He plead with all who had not signed to take a stand at once, and during the singing which always followed a grand rush was made and a large number took the pledge." Such scenes were of nightly occurrence.

The result of Dr. Conway's labors at Hanni-

bal was the enrollment of nearly 5,000 persons in the grand army of temperance.

The success attending his efforts at Louisiana, Missouri, was scarcely less gratifying. In a campaign of about two weeks about 2,000 persons signed the pledge at that place.

From Louisiana, Dr. Conway moved upon the whisky interests of Mexico, Missouri. This place, containing a population of between 5,000 and 6,000 inhabitants, furnished nearly 3,000 recruits in a very short time. And so the cause went on gaining adherents in every hamlet.

E. H. Campbell has gained a wide reputation as an able and earnest temperance worker. His method is to appeal to the reason of his hearers. He is at all times deeply in earnest. There is no flippancy either in the manner or matter of his addresses. At Charleston, Winchester, Carlinville, Collinsville, Edwardsville, Nashville and other places in Illinois, and at Kirkwood, Missouri, his labors were abundantly blessed. Lebanon, Edwardsville, Jerseyville, Carrollton and Whitehall, in Illinois, especially were carried by storm. In these different centers the aggregate number of signers of the pledge exceeded 14,000.

As there were so many men engaged in the great work of propagating temperance principles, it is not a matter of surprise that a number of persons bearing the same family names should be in the field at the same time. Mr. A. B. Camp-

bell was a successful laborer in the cause in many of the towns of Southern Illinois. He was the means of thousands forswearing the intoxicating draught.

Professor J. R. Heisley labored with great zeal and astonishing success at Anna, Du Quoin, Tamaroa, Ashley, Vandalia, Pinckneyville, Chester and other places in Southern Illinois. In these various places more than 1,200 persons enrolled themselves as members of the grand army of total abstainers.

Michael Murphy, a reformed man, and like his illustrious name-sake, Francis Murphy, an Irishman, did noble service among the drinkers of Shelby, Macon, Edgar, Douglas and other counties in Central Illinois. This Murphy is also an effective speaker, a man of splendid natural gifts, and always gained the closest attention of his audience.

Hon. Lee R. Seaton of Keokuk, Iowa, was another evangelist whose labors were rewarded by a success astonishing even to himself. In three evenings in the town of Farmington, Iowa, six hundred were enrolled in the Royal Purple Club, which he organized at that place.

John A. Wall of Pinckneyville and Hon. M. J. Inscore of Anna, and Col. R. R. Towne of Jonesboro, Illinois, the two latter reformed men, were able and efficient workers during the campaign.

Hon. Lowndes H. Davis, of Jackson, Cape Girardeau County, Missouri, threw the weight of his

influence, and gave the power of his well cultivated intellect to the cause in that part of the state. He labored with zeal and success, and not a few will thank him in the future for the position he took in the memorable conflict.

Hon. Will J. Knott, of Chamois, took the lead and attacked that stronghold of the liquor interest, Jefferson City. In this work he was assisted by Tennie Mathews, Esq. Meeting with good success at the state capital he went on to California, Missouri, and there his labors were abundantly successful. Mr. Knott is one of the ablest and best known of the temperance evangelists of the state.

But it would be impossible to enumerate all the places where great meetings were held, and where able advocates of temperance were at work.

At the same moment that Rev. Father O'Halloran was addressing a great temperance meeting in the Methodist church at Staunton, Illinois, Hon. Mr. Gowan was at Rantoul, E. H. Campbell at Carlyle, J. R. Heisley at Chester, Mr. Timmony, of Pittsburg, at Pittsfield, Dr. Henry A. Reynolds was leading the forces at Alton, Col. Towne was at Duquoin, Mr. Echols was at Cairo, Professor Bontecou was at Quincy; and in Missouri Dr. Conway was at Hannibal, Hon. S. H. Sherlock was speaking at Steelville, and Hon. Will. J. Knott was at the state capital combating the evils of strong drink. The same evening the

number of the enrolled at Davenport, Iowa, was told off, and it was found that 2,600 had enlisted in the total abstinence host. In a hundred other places in Illinois, Indiana, Iowa, Missouri and Kansas immense meetings were being held, and the people were stirred up with a zeal for the cause. While Kelso was at the same time battling against great odds at O'Fallon, Illinois, with its 1,200 inhabitants and fourteen whisky shops, earnest men were preaching the same gospel of temperance at Joplin and Carthage, Missouri, and at Fort Scott, Parsons, Chetopa, Topeka, Emporia, Burlington and other places in Kansas.

Such was the mission of Conway, Bontecou, the Campbells and others in the west. A mission of love and faith, of earnestness and zeal, which agitated the whole great region as it had never been before. It was a wonderful display of the aroused moral sensibilities of the people.

CHAPTER XXXII.

SCENES AND INCIDENTS OF THE CAMPAIGN.

THE reform movement so ably conducted by Francis Murphy and Dr. Henry A. Reynolds, aided by a great host of zealous workers, differs from all other efforts to advance the temperance cause in some essential respects. "With charity for all and malice toward none" inscribed on their banners, the "Ribbon Bands," as they have been called, have gone forth to the combat. There has been no abuse heaped upon liquor-sellers—the reform clubs making war only on liquor-selling—the traffic, not the persons engaged in it.

Some of the scenes witnessed and incidents which have occurred were truly comical, while others were as deeply pathetic.

The reader can form some idea of the character of the work in which the Ribbon men are engaged by a relation of incidents connected with the campaign.

While Dr. Reynolds was visiting Quincy, Illinois, kindling the fires of enthusiasm in the re-

form movement in November, 1877, an incident occurred worthy of record.

Passing down the street one afternoon, Dr. Reynolds heard some one calling—"I say, Mister! Here!" The Doctor turned in the direction whence the sound came. "Yes! *you* I am talking to!" he called across the street. "I want to see you," the man said and walked towards him with a staggering gait.

The Doctor stopped of course. The man came up. It was evident he had been drinking heavily.

"Well, friend, what can I do for you," said the Doctor in a sympathizing tone."

"Be you the temperance spouter?"

"Well, I talk on temperance sometimes. What can I do for you?"

"Well, I guess there haint anything you can do for me. Don't you see my coat and pants and decayed cow-skin shoes—I'm a tramp—a bummer—I am, and nobody cares for me, an' I don't care anyhow."

"You've been drinking," said the Doctor.

"Certain. Is't any your business? Can't a bummer tramp have a drink? Do I b'long to you, that you should interfer' with my rights?"

"Oh, no! my friend. But you were not always a tramp. You have occupied a higher station in life than you now do. Wouldn't you like to be a man again?"

"You bet, I've seen better days. But—well, no matter—we can't call back. 'Taint what a man

would like to do, but what a man can do. But to go back and begin life over again is one of the things that can't be did. Don't you know that?"

"Oh, but you can mend your ways, at any rate. Quit drink and try. Now won't you?" said the doctor in a persuasive tone.

"Ha! ha!" laughed the man. "This idea of old Tom-the-Toper-Tramp mendin' his ways and quitting his toddies, when he can get 'em. You must be a fresh un in these parts. But I want to see you and talk with you anyhow, 'cause they say you're the High-muck-a-muck of them temperance spouters."

"My friend," said the doctor, "You ought to do better by yourself than you are doing now. Just now you said no one cared for you. That is not true. I care for you because once I was a slave to drink as you are now. I can sympathize with you. I do feel for you, and I do pray that you may be a better man—or rather that you will be yourself, the man that you were and are when the drink is not in you. Oh, but if you could but just dash the poison cup to earth—just rise to the majesty of manhood! For that I will pray, anyhow. Will you come to see me?"

The wretched man—poor "Old Tom-the-Toper-Tramp," as he called himself—listened to the low pleading of the doctor, heard him declare his sympathy, and felt as he had not felt for years. Thought travels rapidly. Away back through

the pathway of the years he beheld a beautiful home, and there arose before him the vision of a lovely woman and handsome boys and girls about her—and all the joys of such a home and the wealth of love within it once was his—once belonged to “Old Tom-the-Toper-Tramp.” A mist rose before his eyes as the doctor concluded. The deep fountains of the soul were stirred, and the hard features relaxed and great drops slowly rolled down the bronzed cheeks of the unhappy man as he grasped the doctor’s hand, exclaiming, “I will, I will !”

And he did go, and told all his sad story to Dr. Reynolds. Then he solemnly engaged to touch the fatal cup no more. Within three weeks, decently clad and in his right mind, “Old Tom-the-Toper-Tramp” knocked at the door of a lovely country home and was received with gladness. There was joy in heaven.

Sometimes the reformers have a combat with old prejudices the outgrowth of long continued habits. A case presents itself to us now, which illustrates the persistence of inherited ideas, and the charitable and smooth manner in which the cause of the Ribbon Temperance Reform is sought to be advanced.

There was a great temperance reform meeting in one of the public halls in the city of Dubuque, Iowa. A good time was anticipated, and the reformers were not disappointed. A stirring speech had been made by Hon. A. Bickel

of Des Moines, and no little enthusiasm had been evoked. Enthusiastic reform songs were sung and the hearts of the workers in the temperance cause were lifted up. It was a glorious season.

Captain Curtis, an enthusiastic advocate of the Ribbon Movement, then came upon the platform and commenced an address, in which the delights and joys of the home of the temperate were contrasted with the wretchedness and misery of the drunkard's dreary abode. The audience had begun to feel a deep interest in the fine delineations of the speaker.

Suddenly a middle aged man, of medium stature, with a florid complexion and yellow hair and beard, rose from his seat and began to address the audience in a most animated style.

The people did not appreciate the interruption, and loud and angry cries of "Put him out!" "Stop him!" "Throw him down!" etc., rang out all over the hall. But the speaker, Captain Curtis, retained his composure, and with some effort restored a degree of quiet which enabled him to expostulate with his audience.

"Now my friends," he said, let us hear what the gentleman has to say. This is but right. I, for one, would like very much to hear him, and I do hope that he may be permitted to speak with perfect freedom."

This appeal had the desired effect. The gentleman then in an excited and earnest manner

proceeded with his remarks, much to the amusement of the audience.

His speech was something like this: "I hafe leef in dees down for dwendy-dree year. Efery pody what knows me, knows dat I got fine, nice shildren. I can drink my vine, whisky und peer und I can gwit wen I vant. Dese fellas, dey don't can gwit midout a bledge. I don't hafe got to sign some bledges. I hafe raise some good shildren. [Great applause and cries of "Louder"]. I hafe raise dwo of the best shildren you efer knew." The speaker's voice was here drowned by a storm of applause and he sat down and put his hat on.

Capt. Curtis then politely said in substance, that he did not blame people for differing from him in opinion. He knew the man who had just spoken was honest in expressing his sentiments. He knew his friend there was a gentleman. (Here the anti-temperance man took off his hat.) After a few more remarks from Mr. Curtis and a story from Mr. Bickel, the pledge was circulated and received about a hundred new signatures.

And so the work went on in Dubuque, and among those reported as having joined the band of reformers, was the German gentleman, a respectable citizen of Dubuque, who had "two of the best children you ever knew."

In a town in Southern Illinois, which contained a population of about 400, and supported five saloons, "the Murphy movement" was eminent-

ly successful. At first it was thought little could be done. Mr. M——, an old citizen, and the wealthiest man in the place, had made his money by selling liquor to ruin his neighbors. He threatened that he would head the populace and drive out any Murphyites that might come along.

One evening, just when the temperance people had assembled in the little church to ask God's blessing on the mission which they were about to undertake, an old man might have been seen approaching Mr. M——'s place of business. He walked uprightly and was decently clothed, and better than all, he was in possession of all his faculties—a thing unusual with him for years. He was perfectly sober now.

He entered Mr. M——'s place, not as he had entered it a thousand times before, but with an earnest purpose to expostulate with his neighbor and friend, whose vile liquors had almost ruined him.

Instead of going directly to the bar as was his custom in former times, he sought Mr. M—— in his private office.

That gentleman was sitting near a window, with a cigar in his mouth, gazing out over the hills in the blue distance. The entrance of the new comer caused him to turn around. He perceived in his presence his old friend and neighbor, perfectly sober and neatly attired. He had not seen him so appear for years.

He rose, extended his hand with great cordial-

ity as he exclaimed, "Why, my dear William, where have you been? I haven't seen you for a month. Where have you been?"

The greeting was returned with great civility, but without enthusiasm.

Mr. M—— saw the changed manner of his visitor at a glance, and thinking to rally him a little, he remarked, "Why, William, you are as solemn as a clergyman?"

"I suppose I have cause to be sober in manner," he replied. "You ask me where I have been. I have been up to C——, and I bless God that I went. I shall never take another dram, M——!" he said emphatically. "And I have come to talk to you in a serious manner upon a most important matter."

And he drew his chair close up to Mr. M——, and commenced in a serious, and even solemn manner, an expostulation with his old friend. He was in a position to use great freedom, for he had aided Mr. M—— when he commenced business in the town.

For more than an hour he talked—talked as if the salvation of his soul depended upon the result. He argued, then plead, and at the end of that time he got his answer.

"I will do it, William. Yes, for the sake of my neighbors and for my *own* sake I will do it."

"Will you come up to the church now with me?"

"No. But I will drop around soon."

"God bless you, Mr. M——," the old man said

fervently ; and he took his solitary way to the village church.

When he arrived there he found the friends of reform engaged in an earnest discussion of the great question to them, "What can be done for U——?" The old man was known to them all. He made his way to the platform within the altar rails. At the conclusion of the remarks of some one, he rose and said solemnly :

"Praise God, oh my soul! And all that is within me rejoice! The ways of God are justified to man. M—— will *never* sell another drop of liquor! Ah, there he comes! Let him speak!"

And every one in the house, both men and women, rose up, and amid cries and amens, Mr. M—— advanced to the altar.

With some embarrassment he proceeded to speak of the visit of his old friend and neighbor, of the irresistible appeal which he had made, of the effect upon him and of the resolve he had made. "And now my friends I hope that I may live a better life. I am ready to sign the pledge, never to sell or drink another drop of intoxicating liquor so long as I live." He paused for an instant, then slowly raised his right hand toward heaven and said in a low, solemn tone, "So help me God! amen." It is impossible to describe the scene which ensued. Cries and congratulations, prayers, thanksgivings and tears of joy were mingled together in a manner which cannot be portrayed.

In two weeks the last saloon was closed in the village. The hearts of God's children went out in prayers of thanks.

During the temperance campaign in St. Louis, a young man who "wasn't a goin' to sign away his liberty," went into a saloon to take the tenth drink of the morning. Having imbibed, he asked the bar-keeper for a piece of blue ribbon in order that he might "just show the people of St. Louis a specimen of what so't of a fellah a Murphyite was anyhow." The bar-keeper didn't keep blue ribbon. But wouldn't a piece of orange colored ribbon do? Of course it would. And he took the band from off a bunch of cigars and handed it to his customer. The young liberty-lover looped the ribbon in his button-hole and sallied out. He had not gone very far when he was met by a patriotic son of Erin, who remarked, "An' ye're a noice lad to be floutin' yer colors in the faces of dacent people ; now take that, ye spalpeen," and he dealt him a terrific blow between the eyes. The young man felt a sensation of pain, and when some moments afterward he gathered himself up from the gutter, he thought he had been thunderstruck.

When Dr. Henry A. Reynolds had completed his labors at Alton, Illinois, and was about to depart from that place, a procession of more than 800 persons, gentlemen and ladies, was formed, and headed by a splendid brass band they formed a guard of honor and escorted the doctor

to the depot. As the train moved away which carried him from them, strains of music floated out upon the morning air, and cheer after cheer broke forth from the vast crowd which had assembled at the station to bid him farewell. Thus he disappeared from their midst, while hats were tossed in air, handkerchiefs waved, and musical notes rolled out far over the Mississippi.

In a town in Kansas, the Blue Ribbon League had captured the place. Every saloon-keeper had taken the pledge and closed up his bar. There were a few hard cases left, however. These organized a club for the purpose of having their social drinks as usual. A room was hired and a stock of liquors brought on. A person known as "Texas Bill," was at the head of this movement, and was made keeper of this club room. But the temperance revival went on. One by one the members of the club surrendered and took the pledge. At the first business meeting the members concluded to dissolve it. "Texas Bill" was filled with wrath, and threatened all sorts of calamities to the people in general who had destroyed his trade. The people took the matter up. In the language of a local newspaper, "Lone Star State William was escorted to the outer limits of town and most affectionately kicked out, with a gentle hint to return to that place no more."

CHAPTER XXXIII.

THE OPIUM HABIT IN AMERICA.

ALCOHOLIC stimulation, great and dreadful as are the evils which it inflicts upon society, is not the sole source from which danger to the public health and public morals is to be apprehended. In the month of February, 1878, the newspapers announced the death of a Mr. Mitchell, at Carthage, Missouri, in consequence of having taken an overdose of opium or some of its preparations. This gentleman had been addicted to alcoholic stimulation, which he had not long before given up. But he had given up the indulgence in ardent spirits only to resort to a more quickly acting and deadly intoxicant. The attention of the American people has frequently been called to the alarmingly rapid increase in the amount of this deadly drug annually consumed in this country. Medical journals are often made the vehicle of faithful and earnest warnings from physicians, in regard not only to the general prevalence of the use of this powerful stimulant, but respecting the dreadful character of the evils which its use imposes on

those who resort to it. The daily newspapers, too, frequently call attention to the common habit of using opium—especially by ladies who go much into society, and who are in consequence often called upon to “entertain company.” Attention has been called in a commercial way to the increase in importations, which is truly startling.

Its evil effects already begin to be alarmingly manifested. It has become fashionable to take a pinch of opium, or a granule of morphine, in circles of society where alcoholic liquors are not tolerated. In some respects, nay in most respects, the use of this powerful intoxicant is far more deleterious in its effects upon the human organism than even the poisonous alcoholic compounds which the American people drink.

A leading newspaper in the state of Georgia, in an article published in the autumn of 1877, gave some startling facts concerning the prevalence of the opium habit among the inhabitants of that state. Ladies especially are addicted to its use. The consumption of the drug in that state, it was asserted, had “quadrupled in five years.” More than half the ladies who make pretensions to social distinction use opium or some of its preparations, and one-third of those who use it have already become slaves to its influence and can no longer exist without it. There is just cause for the most serious apprehension from the general use of this dreadful drug in this country.

In our land we are just beginning to realize the necessity of some legislation that shall control the abuse of opium and its compounds, and no one dares deny that the same peril which the Chinese discerned a century ago may not threaten us to-day.

The opening of Parrish Hall, Brooklyn, N. Y., as an asylum for opium cases alone, and the large number of patients already gathered, seeking relief, are significant hints of the presence of a disorder, which, like a malignant disease, will soon destroy the vitality of both community and nation.

Touching the history of the growth of the opium habit among the Chinese, the *Quarterly Journal of Inebriety* observes that "one of the most remarkable chapters in the history of civilization is the persistent efforts of the Chinese Government to prevent the importation and use of opium among its people.

"Over a century ago the Government recognized the dangers following the use of this drug, and began to legislate against it, punishing the offenders with banishment or strangulation.

"The opium was grown in India and smuggled into China by English ships, encouraged by the English Government, and the sale and demand constantly increased. Year after year the Chinese officials made frantic efforts to check this evil. Opium was contraband, and all who were found smoking or using the "black dirt"—as

they contemptuously called it—were punished with death or perpetual servitude. This trade brought an increasing revenue to the English Government, and they determined to force its sale on the Chinese, which was stubbornly resisted for a long time, until finally it culminated in a war in 1839, which Mr. Gladstone denounced as one calculated to cover the country with permanent disgrace. The Chinese were overcome, but nothing definite was gained beyond the forced privilege to bring in opium by the English.

“In the meantime the growth of the poppy in China increased in spite of all legislation to the contrary, and the demand increased, nearly doubling in ten years.

“In 1857 another war was provoked by England, which was literally the great struggle of a pagan nation to save itself from the curse of opium, which the rapacity of English civilization sought to force upon it, for the mercenary purpose of increasing its Indian treasury.

“The Chinese failed and yielded to the pressure to admit opium at a fixed duty, which they have several times sought to raise, but the English Government has always refused. A new proposal has been made to England to increase the duty, and the decision of the government was anxiously watched.

“The extent to which opium is used may be realized from the fact that the importation from India for 1876 amounted to over seven millions

of pounds; to this may be added over a million more pounds raised in the country.

“It is estimated that no less than six millions of people both chew and smoke this drug constantly.

“If these figures are correct, we cannot wonder that the Chinese Government is alarmed, and have at last determined upon a new movement for “stamping out” this terrible evil. An edict has been issued forbidding the culture of the poppy after 1879, in any part of the kingdom, and prohibiting all importation after 1880; also an edict has been sent to all the governors and leading generals of the provinces, requiring them to submit plans of laws, which shall be enacted, and effectually do away with the use of opium, under pain of death, after a period of three years.

“The result of this wonderful struggle will be one of the great events of the century. The sagacity of the Chinese officials in recognizing the fatal effects of the introduction and use of opium, and in persistent opposition, extending over a century, furnishes a lesson to our boasted civilization which we cannot afford to lose.”

The demoralizing effects of the use of this drug cannot be doubted. The *Amador, California, Ledger*, of October 12th, 1877, contained the following terrible picture of the degradation which follows the use of this vile intoxicant:

“A short time ago we drew attention to the

fact that white men and women were in the habit of visiting the Chinese dens in Sutter Creek to smoke opium with the heathen inmates. The statement is revolting to humanity, but it is a sober fact. What is worse, the vice is on the increase.

"There is a live Caucasian camp at Sutter Creek, and one or two of the most prominent members kept a watchful eye upon the opium dens and their white frequenters. When we last referred to the subject, the black list included four or five persons; now eight to ten whites occupy a place on the roll. These men and women, recreant to the instincts of their race, must feel a pride at the distinction of having their names inscribed upon such a muster-roll. For those who have entered this downward path, there is no redemption. They are outside the lines of humanity, where the shame blush never mantles the cheek; where all sense of decency is lost, all yearnings after the good and true are dead—throttled by the desperate grip of this monster vice. Any effort to rescue these will be in vain. There is no recall from the fascinating ways that seem to lead up into Paradise, but which eventually open a veritable hell in the soul.

"A man or woman who hesitates not to break loose from the ties of kindred and seek the companionship of an alien race for the purpose of indulging in as filthy and debasing a practice as ever trapped our nature in its meshes, is an ob-

ject of pity, but hardly of reformation. When children who have only just learned to toddle, are being nurtured in this horrible vice, it is surely time that something were done to stay its march.

“It is only a few evenings ago that a gentleman looked into an opium den in Sutter Creek, from motives of curiosity, perhaps, when a sight met his gaze which is imprinted forever upon his memory. A white woman, and a mother, was there stupefied by opium. Near her was her offspring, an interesting girl of tender years. The child was too drunk to stand—drunk from smoking opium. The besotted mother had taken her offspring to the den to initiate her into the mysteries of the poisonous fume. To the parent there was a heaven of delight in the drug, and she thought she was doing the little one a kindness by leading her in the same fatal pathway.

“There was also a boy not yet in his teens, likewise in a state of stupefaction from the same cause. Traffic in opium is made quite an item of revenue by the Chinese proprietors of these dens. They sell it to their white customers and teach them how to use it.

“When scenes like these are being enacted at our very doors, when the health and vigor of the coming generation are threatened, it is time that something was done to stay the curse. The Amador Assemblymen are pledged, so we are reliably informed, to introduce a bill making it

a penal offense to sell opium. Let them carry out their promises in this regard and they will win the thanks of all."

Dr. Parrish, founder of the Parrish Hall Asylum for the reception and treatment of patients addicted to the use of opium, has written several able tracts and a volume of profound interest on the subject of the evils growing out of the use of this drug. He has arrived at the conclusion that an opium eater or smoker long addicted to its use cannot emancipate himself from the habit without the aid of restraint and medical treatment such as may be obtained in an asylum especially adapted for the purpose. The celebrated work of Thomas De Quincey, "The Confessions of an Opium Eater," furnishes, so far as our information goes, the only well authenticated case of a person thoroughly under the influence of the habit, by an exercise of his own will-power freeing himself from the fetters which bound him. But De Quincey was an extraordinary man. Not every one can be supposed to possess his power of self-regulation. The weight of testimony favors the opinion that a confirmed opium-eater cannot or will not free himself from the fascinations of the intoxication from this poisonous agent.

Dr Parrish proves that the use of opium among the American people is already alarmingly common. The proof of this statement is furnished in the immense number of the applicants for admission to the Parrish Hall Asylum, in a very brief

time after it was opened. Commercial statistics also may be brought forward as evidence. The figures as given by Dr. Parrish present an alarming picture of the increased consumption of opium by the American people.

“In 1860 there were 105,000 pounds for a population of 31,000,000. In 1867, 136,000 pounds for 37,000,000. In 1876, 228,000 pounds for 40,000,000. The increase in the importations for 1867 over those of 1860 was therefore 30 per cent., against an increase in population of 20 per cent. In 1876 the importations were nearly 70 per cent. more than those of 1867, while the population had only increased 10 per cent. By such wonderful strides has the increase for the last sixteen years proceeded, thus proving beyond a doubt the frightful rapidity with which the demand for opium is spreading throughout the country, and this, too, against the double obstacle of a heavy cost and a high tariff. This is, of course, without any calculation for smoking opium, morphine and quantities brought in by smugglers, which, if added, would necessarily make the already wide difference of the ratios still larger.”

The people who consume this vast amount of opium, are not tramps and jail-birds, but the intellectual and high social classes. Literary and professional men are most likely to become opium eaters, among men, while the female victims of the habit are most frequently recruited from the ranks of the most fashionable classes.

Needle women, as a class, also furnish a portion of the victims. The largest percentage of the women victims of the opium habit, however, are recruited from the ranks of the belles who frequent Long Branch, Saratoga, Newport, Cape May, and other fashionable places of resort.

There can be no question as to the deleterious effects of opium on the health and morals of the people. The scenes witnessed daily and nightly in the opium dens of San Francisco, Sacramento, and other places in California, and at Virginia City testify concerning the dreadful influence of this Indian drug. No wonder the Chinese Government protested against its introduction into that kingdom. It is the shame of civilization that all the demoralization which exists among the heathen people of Eastern Asia, should have been the direct result of the avarice of a civilized and Christian government. In forcing opium on the Chinese in the face of the bitterest opposition, and by a resort to war, the English Government committed *the* crime of our times.

A writer in a New York periodical asserted that there were in the United States no less than 240,000 confirmed opium drunkards in the year 1877, and the number was steadily on the increase. The high price at which opium is sold and the amount consumed tell a painful story of waste, only exceeded by that caused through the indulgence of alcoholic stimulation in the great account of drunkenness among the American peo-

ple. In 1877 there were imported into the United States 312,000 pounds of opium. The legitimate consumption of the drug does not exceed 120,000 pounds. Indeed, in 1860, 31,000,000 of people managed to get along with 105,000 pounds. But suppose 130,000 pounds be legitimately required, and still the amount left for base uses exceeded 180,000 pounds—to be exact, 182,000 pounds, or 2,912,000 ounces, apothecaries' weight. This vast amount of opium, at seventy-five cents per ounce, amounted to the enormous sum of \$2,184,000 spent in one year for a deadly, stupifying intoxicant.

There is and can be no greater evil to befall the country than the general prevalence of this vice. It is far more fatal in effect than alcohol, because its action is swifter; hence the demoralization arising from its use is greater.

“The use of opium,” observes an eminent physician, “absolutely annihilates the moral sense in its victims when long persisted in. Indeed it is a powerful incitant in certain stages of its influence to lewd and immoral acts. At the last it leaves its victim without vigor of mind or body. It effects the most complete wreck of all the vital functions of any excitant or intoxicating substance yet discovered.”

Now, here is an evil yet in its infancy, but great in its power, which every reformer should battle against. We know that it exists, that it is increasing, that it is deadly in the grasp with

which it seizes its victims. In California a bill was pending before the legislature at the middle of February, 1878, making the unauthorized sale of opium by any one a felony, punishable by imprisonment in the penitentiary for a term of not less than five years. In view of the threatened danger to the morals and health of the people, what will the social reformers of the United States do? Time is tremulous for an answer.

CHAPTER XXXIV.

THOUSANDS OF CAPTIVES DISENTHRALLED.

THE struggle against the enemy of peace and love in homes goes on, as it has gone on for half a century or more. The long established customs of mankind are not easily overthrown. The battle of civilization was not fought in a day or year or century. What has been accomplished by all the toil and thought, and energy of mind and soul engaged to put down the monster vice? Has the world been regenerated? Have we seen the dawning of the light of a brighter age? In the first place, much has been accomplished. The venerable decanter has disappeared from hundreds of thousands of homes, and what was once held to be a proper way to show hospitality and good will, is now excluded from social life with rigid severity. Thousands, nay millions, have been lifted up from degradation's depths to lives of usefulness and honor among their fellows. And now, the thoughtful student of human actions and the world's great movements looks out toward the future, and discerns the iridescent gleams of a coming day of efful-

gent glories. The light must break out from the gloom at last. Great objects are not accomplished without great efforts. Mankind must pay the price of progress in order to attain it. One by one great evils have been conquered by civilization. Feudalism, venerable and mighty, was at last overthrown. Slavery was doomed finally, and eliminated from among the institutions of civilized society. So one day drunkenness will be destroyed, and disappear along with the debris of other great wrongs. The ages move on, and out of thought come new conceptions of life and duty. Agitation proceeds, and new ideas are born, and civilization is advanced only through the discussion. There is little opposition now among thoughtful people to the fundamental principles which the temperance advocates hold. The use of alcoholic beverages is no longer defensible. Mankind has come to understand that no possible injury to persons or to society at large, can follow the general prevalence of abstention from strong drink. But it is a matter of absolute knowledge that drunkenness inflicts injuries upon the person and is demoralizing to society. Does temperance do any harm? Does intemperance accomplish any good, individually or socially? The answer to the first of these questions is obviously a negative one, and so the other must be answered without reservation, that intemperance can do no good to the intemperate and must

inflict wounds upon the whole social body. The question is settled that intemperance is an unmixed evil. The only question which can divide thoughtful men on this subject, is in regard to the means which shall be employed to establish temperance as the normal condition of society? The question is one of expediency. Is it expedient to attempt to eradicate intemperance through legislation? Can temperance be established through moral suasion alone? Ought the laws to sanction the continuance of a recognized and conceded evil? Ought the rights of individuals to indulge in a demoralizing habit to be infringed upon by legislative action? These are the forms of questions upon which the battles of the future are to be fought. It is not difficult, even now, to forecast the result. The right must and will prevail, for God is on that side, and he doeth all things well. The only question which remains to be discussed, therefore, is the one in regard to the extent to which legislation may be made subservient to the cause of temperance—to the purification of society. Human reason, science, and the conceptions of morality prevalent in the world, are opposed to intemperance and recognize the use of alcohol as injurious to health and destructive of moral principles. Should the laws of a state permit it to be sold? It is not our purpose to discuss this question.

The great activity in the temperance agitation which swept the entire country during the last

half of the year 1877 and the early part of the year 1878, was followed by astonishing results, an account of which have appeared in these pages.

In Springfield, Massachusetts, Mr. Francis Murphy, aided for two days by Messrs. Moody and Sankey, the great gospel evangelists, held a series of meetings in January, 1878, unparalleled in the interest awakened among the people. Night after night, vast audiences, composed of people from surrounding towns, and recruited by an outpouring of the citizens of Springfield, were gathered at several different places in the city, because no structure was found sufficiently capacious to accommodate the immense throngs attracted to the meetings conducted by these singularly earnest men. It was a marvelous uprising, and the ingathering of rescued men wonderful. The spirit of the meetings was thus described by the Springfield *Union*:

“Throngs of people crowd their way to the Murphy meetings. Nothing will keep them at home. The appeals of the press to all good citizens, the commands of the priests, the scoffings of the liquor-dealers, are all incapable of staying the tide of humanity that flows into the presence of the great reformer. There seems to be a magic in the very name of Francis Murphy, that draws the poor drunkard from his degradation to reciprocate the love of his benefactor.” The noon-day prayer meeting of one Saturday in

January was made especially interesting by the presence of Messrs. Moody, Sankey, Whittle and McGranahan, all of whom participated.

The manner of Mr. Moody in a great temperance revival is thus described :

“Mr. Moody first expounded in a characteristic manner a portion of the 103d psalm. The Lord forgiveth *all* our iniquities. If you are going to be his child, it is not enough to give up one sin—perhaps the sin is drunkenness; we want all our sins forgiven, and the Lord makes thorough work of it. Some say that the appetite for drink is inherited; no doubt it is sometimes, but God healeth *all* our diseases. You may bind up a wound, but the wound is there until it is healed; God heals. Next, He “redeemeth thy life from destruction,” (who can say that like the man who has been down into the ditch?) then “He crowneth thee.” There are many crowned heads that are uneasy; but Christ “satisfieth” us, and what more can there be than that? See the five precious promises compressed into three verses of the psalm—God will forgive, heal, redeem, crown, and satisfy us. After Mr. Murphy had read numerous requests for prayer, a fervent petition was offered by Mr. Moody, followed by prayers by Rev. A. K. Potter, Mr. Sankey and Mr. Murphy. Mr. Sankey then sang a touching little song by the late P. P. Bliss, which recalled to Mr. Murphy a sad incident in his own life, the death of his child. He also told how he first

heard of Mr. Moody from an outcast, who exclaimed, "Oh, I wish you could hear him! He didn't graduate, but he preaches!"

Among the converts at Springfield was the son of one of the most prominent men in the city. Mr. Foot, for that was the gentleman's name, was regarded as a difficult man to deal with, on such an occasion. Educated, able and subtle as a reasoner, he had acquired the habit of drinking intoxicants. By some irresistible impulse he was drawn to the Murphy meetings. And he yielded to the persuasive eloquence of Francis Murphy and D. L. Moody, signed the pledge, and amid the cheers of the vast audience assembled in the city hall he was called to the rostrum to address the audience. His speech was characteristic and able. Not even Mr. Moody or Mr. Murphy caused more enthusiasm than that which greeted the new convert as he finished. The ladies waved their handkerchiefs, one of the clergymen proposed three cheers for him, and the entire audience responded, while Mr. Murphy added a "tiger" that set it wild again. The capture of Mr. Foot was an achievement that had a telling effect on many other young men. He received the congratulations of a large number of friends.

Dr. Rankin was then introduced and said that when he was in Elmira, N. Y., after his reform, he was walking through the streets with a blue ribbon in his button-hole, when one loafer asked another who he was. The reply was: "Oh!

he's one of Murphy's babies." "I am one of Murphy's babies," said the Doctor, "but I've been weaned from the bottle."

The meeting at the city hall one afternoon had an audience equal in size to any of the preceding meetings, yet largely made up of persons who had never heard Mr. Murphy before, as only that class were admitted till within a half hour of the time of opening. As a part of the customary introductory exercises, Mr. Murphy read the parable of the prodigal son, and his subsequent address was a familiarly told picture of the career of such a prodigal now-a-days.

Francis Murphy must possess some mysterious power over the souls of men. It is seldom that such tributes have been rendered to any man, as have been freely poured out at the feet of this Apostle. At Springfield he carried everything, taming even the cynical conductors of the press, and exciting the muse to pour forth impassioned notes. It is rare that a more vigorous or touching poem than the one which we give below appears in the columns of a newspaper. No apology is necessary for its reproduction in these pages. It was a contribution to the *Springfield Republican*, and deserves to live as one of the best contributions of the muse in our country. An immense amount of doggerel is apt to be generated during any popular movement, but this production is one of those really worth remembering for the rest of a life time.

"A MAN AGAIN! A MAN!"

FRANCIS MURPHY IN HIS SPEECH AT CITY HALL, JAN-
UARY 22.

Another noble victor of himself,—

 "A man again" who was by self enslaved;

A prophet bold, foretelling to despair

 That e'en its lowest victim may be saved;

A new apostle of that grandest faith

 That none should e'er be lost in human eyes

While Heaven's eternal mercy spans the earth

 Alight and warm with God's own sacrifice,

Which calleth, on and on, and o'er and o'er,

 For man's own love unto his fellow men,

For man himself his birthright to respect

 And be in God's design, "a man again."

The olden song hath caught a sweeter strain,

The olden words new meaning now attain,

Still farther spreads the Gospel's sacred leaven,

And hearts grow nearer to the heart of Heaven.

The colder dogmas of a colder age

 That had not caught the fullness of God's love

Now melt before a sun bent zenithward

 With rays which fall more nearly from above,

And gentle hearts that soonest feel the glow

 And kindle quickly in the warmer blaze,

Now raise the torch within the gloomy cells

 Of chained souls, and spread the cheering rays

Which show that darkness may be turned to light,

 That degradation holds puissant men,

Each one of whom hath power he dreams not of,

 To break his bands and be "a man again."

A man, endowed by God with godlike soul

Immortal, free and strong, beyond control

Of base and brutal passions; made to be
The lord of time and of eternity.

A man again! A man! Oh ye who deem
That ye are men because ye seem or are
From low, material vices free, unwont

The semblances of manhood's rank to mar,—
Know ye that this impassioned utterance

Would be of half its real meaning shorn
If but applied to one who had not known

The glory of a spirit doubly born?
More than a man again, a brighter man

Than he who fell, was he who saw the charm,
On Kearsarge's height, in limpid mountain spring

And earth and sky, of Nature's silent psalm,
A grand entrancing poem, page on page,
That sings Jehovah's praise from age to age,
And thrills the spirit touched with heavenly fire
As music thrills the minstrel's tuned wire.

And let the watchword pass: Be "men again!"

Be better men than e'er ye were before;
What man hath done may yet be done as well,
What God hath done He does forever more,
Who asks His guidance drinks no maddening draught

In fetid bar-room or the gay saloon,
He drinks from higher spring than mountain holds,

From purer stream than that of Nature's boon;
A draught of inspiration from the skies,

Of strength that no temptation can assail,
Of happiness whose peace foretelleth Heaven,
Of hope that prophesies reality.

A Father's hand presents the chalice bright,—
Immortal vintage for immortal men,—

Whose subtle essence wakes the sleeping soul
And makes the fallen more than men again!

Springfield, January 25, 1878.

E. S. T.

When Francis Murphy departed from Springfield, about 16,000 names had been signed to the pledge.

In Syracuse, Rochester, Utica, Hornellsville, Elmira and a hundred other places in New York, like success attended the efforts of the disciples of temperance. Not thousands, but hundreds of thousands of men and women were recruited for the grand army of total abstainers in that state.

The line of the Hudson was occupied fully in January, 1878, by the grand army led by Francis Murphy in person.

In the great cities a work was accomplished of which little account was taken by the secular press. Yet in places dark and grimy the light was being let in by an army of workers, whose deeds may never be fitly remembered on earth, but who in the future will receive their crowns which shall outshine the stars forever.

In New York a prominent journal was constrained to admit that "the inroads made by the temperance fanatics in this city are undoubtedly underrated by the majority of the newspapers of the metropolis. A low estimate of the number who have taken the total abstinence pledge in six months, places the number at more than 250,000 in the three cities, New York, Brooklyn and Jersey City."

The war made upon the liquor-selling interest by Dr. Howard Crosby excited a profound interest and caused no little excitement. An association was formed to insist upon the enforcement of the laws, as interpreted by the Court of Appeals. Meanwhile the liquor interests, backed by vast capital and political influence, and aided in their designs by the recommendation of Governor Robinson, invaded the halls of legislation at Albany, and sought to secure an amendment to the excise laws. Bills for that purpose were introduced early in the session, the passage of which would have rendered nugatory the decision of the courts. But the temperance men were prepared for this movement of the rum-sellers. Through the exertions of Dr. Crosby their forces were equally as well organized as the liquor venders' leagues. The interior representatives were firm, and in many towns anti-license officials were elected. The prospects of the wishes of the whisky interests being complied with were exceedingly uncertain.

In Philadelphia, Pittsburg, Baltimore, Washington, Cincinnati, Buffalo, Chicago and St. Louis great good was effected.

In Chicago pains were taken to carefully watch the conduct of the reformed drunkards, many of whom had united with churches. The results proved that the hopes of the enemies of the temperance cause that the rescued would speedily return to their old ways,

were happily for the country doomed to disappointment.

The Rev. H. H. Kellogg, one of the pastors of Chicago, gave the following testimony as to the permanence of the reform work of Mr. Moody among the intemperate of that city. The letter appeared in the *Burlington Hawkeye*: "Dr. Gibson, of the Second Presbyterian Church, said, 'We received over one hundred, and I do not know of one who has dishonored his profession.' Dr. Kittredge, of the Third Presbyterian Church, said, 'We received between two and three hundred, and they appear quite as well as the average of any other members.' Dr. Thompson, of the Fifth Presbyterian Church, said, 'We received one hundred and fifteen, and all walk worthily. Of these, six were very hard cases of drunkards reformed, all of whom stand firm.'" Mr. Kellogg also stated that gospel temperance meetings were held throughout the year in Farwell Hall, and were attended by hundreds of persons.

St. Louis was a hard place to attack. With its 3,000 drinking saloons and places where a drink can be had, and the total indifference of a vast majority of even the religious portion of the community, coupled with the openly expressed enmity of another large and influential element among its citizens, the boldest might well be deterred. Accordingly, the leaders went through and passed by the great sinful city without rais-

ing a single cry of warning. Such is the history of ages. Jonah was a prophet, and yet he shrank from making a proclamation announcing coming destruction to the great city of Nineveh. And Reynolds and Murphy and E. H. Campbell came and looked upon the mighty hive, and passed on.

But St. Louis was not destined to escape. When Francis Murphy was conducting his great revival in Pittsburg, among the 40,000 turned from their evil ways was Henry Reis, once a man of large property and influence in the community, but who had squandered his fortune, alienated his friends and sunk into the bogs of degradation. But Murphy came; the way was pointed out to him, and he resolved to travel therein. He became himself a preacher of temperance and righteousness. He arrived in St. Louis on the first of November, 1877. He consulted a number of ministers about the feasibility of inaugurating the temperance movement in St. Louis. These thought it inadvisable. Mr. Reis worked along in a quiet way for sometime, when the Young Men's Christian Association sent him on a mission to Bunker Hill, Illinois, where he labored for a season and then returned to St. Louis. He was the first of the temperance workers who came to St. Louis. Subsequently, Capt. Richard H. O'Neil, of Detroit, Michigan, came to St. Louis. The first meeting was held January 8, 1878, at the Friendly Inn, Broadway, under the auspices of Captain Richard H. O'Neil and Henry Reis.

Then the meetings were continued. The next one was held at Fairmount Church, Bremen avenue. A Murphy Blue Ribbon meeting was held under the direction of Henry Reis, at Mound Market Hall. During the meeting, Michael Lanagan, another Pittsburg convert, made his appearance, much to the joy of Mr. Reis, who could not but feel that God had sent him in answer to his prayers. Subsequently meetings were held in the Court-house, in Mercantile Library Hall, in the Central Methodist Episcopal Church, at the Bethel Hall, at the Friendly Inn and at the Eighth Street M. E. Church South. These meetings were addressed by Rev. Mr. Bushong, Captain R. H. O'Neil, Henry Reis, R. R. Scott, Michael Lanagan, H. Clay Sexton, Commodore W. F. Davidson and others, and under their influence many were turned away to walk in the paths of sobriety. Before the middle of February it was stated that 9,000 persons in St. Louis had taken the pledge. So the work proceeded.

One other branch of this vast subject, the cause and cure of inebriation, we are compelled to merely allude to, although its importance demands a separate treatise. This is the cure of certain victims of alcoholic stimulation, who have become so diseased as to be incapable of exerting the will power necessary to ensure a recovery and emancipation from the thralldom of the terrible vice.

The establishment of asylums or retreats for

confirmed inebriates, was a conception of Dr. Albert Day, of Boston, who opened the first institution of the kind in the world—the Washingtonian Home of Boston. Since that was opened, quite a large number of other institutions have been established. Among the best known of the Inebriate Asylums, is the Binghamton Asylum, an institution established by an act of the legislature of the state of New York. This asylum has two classes of inmates; those who go there voluntarily, and those who are sentenced to a term there under the laws of the state for habitual drunkenness. These sentences are usually for from six to twelve months. Experience demonstrates that the number of recoveries among those forcibly under restraint is greater than among those voluntarily resident in the institution for treatment. On this point we have some important testimony.

The commissioners appointed during the year 1877 by the mayor of Boston to consider and make report on the treatment of drunkenness in the city institutions and in private asylums, and to ascertain what measures could be taken to reform the intemperate under confinement in the city institutions, presented their report to the board of aldermen, and reported favorably of the success of the efforts which had been made. They said, “With all the disadvantages under these voluntary institutions labor, 40 to 50 per cent. of those resorting to them are restored to

habits of sobriety and industry. The elements of weakness common to them all, aside from the question of time, are the lack of sufficient control over their inmates and of adequate means of employing them. The admirable state institution at Binghamton, N. Y., which has a voluntary department, in its somewhat exceptional experience, illustrates both the possible strength and the actual weakness of such asylums. With the most excellent appointments and ample means of employment, its inmates, committed under the laws of the state for a term of less than a year, are easily controlled and are treated with marked success; while the voluntary members are the chief source of difficulty, and present results relatively unsatisfactory. With regular occupation and suitable educational and moral influences, a very large per cent. of these slaves of the cup may be restored to the dignity of good citizens."

There are asylums in Philadelphia, Chicago, New York City, and St. Louis, under the control of private associations. The Sisters of Charity have institutions in various cities, where inebriates are treated. St. Vincent's, St. Louis, is perhaps the first founded of any of such institutions under the control of this noble sisterhood. Through it great good has been accomplished. Some of the worst cases of confirmed inebriation have been treated and have been entirely cured.

The St. Louis Sanitarium is another institution

which has been open for the reception of patients about three years. It is under the direction of that noble temperance worker, Dr. C. T. Widney. A large number of patients have been treated with marked success. Many have been completely disenthralled from the slavery of the tyrant Whisky.

The Washingtonian Home of Chicago is an institution which is engaged in the treatment of inebriates. We have no data of the amount or value of the services which it is rendering to the cause of temperance.

In regard to the complete restoration of drunkards, who find themselves poor as well as degraded, the Rev. Edward Everett Hale made an interesting contribution to the discussion before the State Total Abstinence Society at Boston, in a plan which he says has been more or less on his mind for thirty years, for the colonization of poor men who wish to break from the liquor habit, but have not made themselves liable to confinement in the reformatory schools. Men of means sometimes move for a time to temperance towns and remain there till the moral strength is restored, and Mr. Hale's plan is to secure this retreat for poor men by a system of labor contracts for two or three years, similar to the enlistment in the army or navy. Some island, like Penikese or Cuttyhuhk, in Buzzard's bay, could be secured, and cheap dwellings built, with small allotments of land to each, and with large farms, shoe shops

or other industries. The class of men for whom it is intended, Mr. Hale thinks, would jump at the offer to be hired with their families for two or three years. It is just what they and their wives pray for, and with comfortable houses and gardens, food without ruin and society, without temptation, the men would, before their contracts expired, be new men in body and ambition, and perhaps be able to buy their little homes and remain in them.

The world is moving on. The things cherished a few short years ago are thrown aside with loathing now. There will come a time yet when the curse of intemperance will be removed from the haunts of civilization. Men will despise what is now exercising a fascinating spell over hundreds of thousands of people.

A newspaper correspondent, writing for the Hartford (Conn.) *Times*, tells about the people whom he met in the alms-house at Washington City. And the story, though simply told, is eloquent in the sad truths it conveys. One of the first men he met there had been at one time Attorney-General of Virginia. In his office a number of now distinguished lawyers were students, and they owe much to his advice. His father had been Attorney-General of the United States, and left his son wealth; but he drank, and sacrificed distinction, fortune, and everything, for drink.

Another distinguished pauper was an ex-judge

of the Supreme Court of California, and had been esteemed one of the most eloquent men of his time. He came to Washington to get an office, was disappointed, took to drink, and drank himself out of pocket, mind and friends, into the poor house.

In his company the correspondent found a once wealthy newspaper editor and proprietor, of New York, a man of great political influence. This man also sunk all he possessed in whisky, and has been for three years in the almshouse. Sometimes his friends take him out, "but," says the correspondent, "he drinks so much that he lies about the streets, and is returned by the police."

In another branch of the institution the correspondent found an ex-Attorney-General of North Carolina. He made many friends, drank much whisky, neglected his business and everything else, and drifted to the poor house. Says the correspondent, "The principal reason for his being put where he now is, is that he stole a friend's vest and sold it for whisky." To such depths of degradation will whisky bring the strongest and ablest of us.

A man who was Stephen A. Douglas' intimate friend, and who used to speak from the same platforms with him, is a Washington pauper. When fortune smiled on him he used liquor as a relish, and when her smiles turned to frowns, he

took it as antidote for sorrow. It brought him temporary relief, but permanent ruin.

Coming into the almshouse in the Black Maria, as the correspondent left it, was an old white haired man who was at one time one of the leading men of the Michigan bar. He is the man who backed Zach Chandler, and made him, politically speaking, what he became.

And this man of great legal ability, political influence to make and unmake men, and much wealth, is now a pauper. Why? Because he allowed whisky to obtain the mastery over him, as did all the others herein referred to. Do not you, young man, find this record very suggestive?

What shall *we* do, reader? Under peculiar influence, hundreds and thousands of once hopeless drunkards are becoming sober men, yet the work of reform has but commenced. For drunkenness there is and can be no apology, but the condition of the drunkard is often pitiable in the extreme. However gradual or respectable may have been his progress in the descent called temperate drinking, the appetite is now formed within him—the drunkard's appetite. Wretched man! He feels what not faintly resembles the gnawing of "the worm that never dies." There are times when he would give the world to be reformed. Every drunkard's life, could it be written, would tell this in letters of fire. He struggles to resist the temptations, causes himself to be shut up in prison, seeks new alliances and new employ-

ments, wrestles, agonizes, but all in vain. Who will come to his rescue? Who will aid in the deliverance of thousands of thousands from this debasing thralldom of sin and Satan? Aid they must have. Their personal degradation and suffering require it. What would we not do to pull a neighbor out of the fire, or out of the water, or wrest him from the hand of a pirate or midnight assassin? But what captivity, what pirate, what murderer is so cruel as Alcohol? But what can we do? How can we aid the poor unfortunate drunkard? All can do a little. Some can do much. Every man can get out of the way of his reform; cease setting him an example which proves his ruin; cease selling him an article which is death to the soul, discountenance the drinking usages of society, and those licensed and unlicensed dram-shops which darken every land.

The way to get up a temperance revival has been pointed out in this volume. The form of both the Red and Blue Ribbon Club pledges are given. The forms of constitutions are also presented. It would be an easy matter to get up a revival of the temperance cause, almost anywhere. Let not the citizens of a single hamlet, village or town, wait for the coming of some evangelist of renown to lead in the movement. In hundreds of places, as we have seen, glorious results have followed the spontaneous efforts of the leading citizens. This great work ought to go on. Let the prominent citizens of every town come together,

consult concerning ways and means, and commence the work. With this volume as a guide, the reform movement may be commenced anywhere. Let therefore the temperance men in every community begin at once. Form your own clubs and leagues, call meetings in your towns, and at school houses in country places. Preach the Gospel of Temperance; unite all your moral forces; let the pastors come together, and help the forces, and God will bless the effort.

That is the way they did at Jackson, Tennessee. "The Murphy movement" was simply the spontaneous action of the friends of temperance. When the people had gone to work, the pastors of all the churches opened their doors, and further, they came together and endorsed the movement and laid their hands to the work. The result was 1,700 persons were pledged to total abstinence within a few days.

There is work for all. Let it be done "while it is called to-day, for the night cometh when no man can work." In the great life to be hereafter revealed, let the conscience burn not through untold cycles of damnation, because we have seen those who were ready to perish and uttered no warning.



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